

# CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



WHAT THE CHURCHES NEED FROM THE COLLEGES

THE WHOLE MAN

SCORE-BOARD FOR THE CHRISTIAN CAMPUS

THE FUTURE OF PRIVATE COLLEGES

THE BIBLE IN THE LIFE OF A SCIENTIST

VOL. XXXIII, No. 2

JUNE 1950

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

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# Christian Education

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## Ecumenicity and the Christian College

WALTER W. SIKES

IN DISCUSSING the role of Christian higher education for the Ecumenical task of today I should like to be more specific and also somewhat more inclusive than this topic might suggest. I shall be more inclusive in interpreting the term "ecumenical" to refer not merely to the movement toward a united world church. As important as this movement is, it seems to me less significant as an approach to some working arrangement of those who are today re-discovering their essential unity in Christ than as the sign and symbol of another development of much wider scope, of which the world church movement is but one aspect.

### I

Let me speak first of this wider ecumenicity. The word "ecumenical" is not, as you know, an ecclesiastical or theological term at all, in the first instance. True, it has been so used in the Christian tradition that when twentieth century Protestantism required a term to refer to the Church Universal—the more familiar and appropriate term "catholic" having been rendered ambiguous by the pretensions of the Roman church—"ecumenical" was well taken.

The Greeks created the word, which etymologically should have meant the whole earth and its inhabitants—at least all men dwelling in *households*, the elemental communities of shared interests and mutual responsibilities which were the roots of all civilization. But to the Greeks it did not have such meaning. It meant only the Greek world. When this Greek world disintegrated

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and its residual fragments were absorbed in the Roman world, the term was latinized and expanded to refer to the entire Roman world. In each instance, its meaning was as much exclusive as inclusive, its implicit universality being vitiated by its explicit exclusiveness.

Thus while the term "ecumenical" has in it essentially the ideal of universalism, its actual meaning in historical usage embraced only so much of mankind as those who used it were willing to admit belonged to *their* particular world. This usage did betray, however, a sound intuition; namely, that a meaningful unity of mankind must rest upon something more than mere biological kinship. A world of civil order—a *cosmos*—can truly exist only where people share mutually recognized rights and duties, values and obligations. A kinship of ideas and institutions is essential to an ecumenical society.

Now it is in this more elemental but also more comprehensive sense that I want to use the term. In the providence of God we have reached that point in historical development when the only alternative to universal community is either universal tyranny or universal ruin.

Let me now make four other preliminary observations, which will serve in the nature of premises for my later suggestions. First, the present crisis of mankind is primarily one in the minds and hearts of men. More exactly, this crisis is due to the fact that while our material conditions require a truly ecumenical community, our human spiritual conditions are such that no such world is immediately possible. Hence a vast fear—even hysteria—has settled upon us. As the Italian novelist, Elio Vittorini, puts it, we seem to be "haunted by abstract furies." Yet our obsessions are not always mere abstractions—some are terribly real and immediate. Indeed our crisis is a double one. It is in the first instance the objectively real crisis precipitated by the inadequacy of institutional forms created by and suitable only for a world of multiple, exclusive societies in a day when we must have ecumenical institutions. Our institutions are parochial and sectarian when only ecumenical ones can serve our needs. And it is the subjectively real crisis, in the second instance, precipitated by the disappearance of our sense of security which was dependent upon

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a stability of outward forms. Our peace of mind has been too much grounded upon things that are now being shaken rather than upon eternal verities that are unmovable.

My second observation is that the necessary institutions—political, economic, social—of such a universal order are possible only as a community of spiritual values and convictions become the possession of men everywhere. A free world order is possible only as a concomitant of a world culture. These two—the outward institutions and the inward informing spirit—must develop together. Neither is possible without the other. It is therefore a serious fallacy to expect the necessary community of spirit to develop before it is incarnated in social institutions—as if somehow we could beget and nurture a world mind in abstraction and then graft it only to a body raised up for the purpose. Neither can we by fiat enact the political and social institutions necessary for a free world of justice, peace, and order. Body and soul must grow together, each supporting the other.

The third observation is that the essential moral insight and spiritual dynamic for a world civilization are provided in the Christian way of life, and nowhere else adequately. By this I do not mean that all men must become Christians before a stable world civilization can emerge, nor that Christian culture has a monopoly on virtue and truth. But I do mean that the essentially Christian perspective of man in his relation both to time and eternity—that is, both to history itself and to the Creator God who is Lord of history—must inform any universal and enduring social order.

Fourth and finally, the principal means for fashioning both the spiritual base for a world civilization and the social institutions required for its vital existence are living persons rather than abstract philosophies or disembodied ideas.

## II

What, then, do these considerations indicate as to the role of Christian higher education in our day? I have no intention of speaking of the total task. I know much indeed is being done by the institutions you represent and by many other agencies, individually and cooperatively, to discharge this pressing responsibility. Rather I have selected three categories of things to bring

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before you which I think deserve some special consideration for several reasons. While something is being done regarding some of them, I believe none is being as widely and as effectively used as it can be. Also I judge each to be of particular and pressing importance. Furthermore, they are practical—they can be done, in part by individual institutions but more effectively in cooperation. And finally, they seem to offer a rather mundane value in addition to their high altruism, that of contributing to better educational jobs in our own institutions and in some instances to procurement of better teachers, more students, and increased income.

The first category of the three that I want to mention is that of exchange of students and faculties with other peoples and nations. In recent weeks I have been associated with five persons whose experiences and concerns give them high qualifications to judge in this matter. One of these is a brilliant French journalist now an American citizen who has travelled widely all over the world and who for twenty-five years has been active in international affairs; another is an Indian philosopher and Oxford graduate who was nurtured in the small but influential group of which Tagore, Gandhi, and Nehru were the center, now teaching in an American university; a third is the son of an American missionary in the Far East who has spent his own life in Christian work in the Orient and more recently as an advisor to the State Department; the fourth is a Russian-born cosmopolitan author and lecturer who still on occasion travels incognito behind the Iron Curtain; and the fifth is an American teacher of philosophy and religion who has just returned from a three-year term as a director of youth activities in Germany on the staff of the American Military Government. Everyone of these places near the top of his list of imperative policies, if we are to stem this tide, a vastly expanded program of exchange of personnel, especially students and intellectual leaders. The United States Advisory Commission on Educational Exchange, headed by Chancellor Harvie Branscomb of Vanderbilt University, in its semi-annual reports to Congress and to the Department of State, has strongly appealed for enlarged programs of educational exchange. In the first of these reports the Commission points out that "their effect is both immediate and long range," and that "the free mind and the

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free flow of ideas and knowledge among peoples provide such powerful weapons for peace that only when we review the progress of mankind itself can we measure their potentialities." Incidentally, labor leaders who have recently seen Europe intimately are advocating a similar policy within their own ranks, and numerous business and industrial organizations are carrying on most impressive programs of exchange. One can scarcely overemphasize the urgency of this need or its potentiality, but we must not suppose it is a panacea.

Many of you have had some experience in this matter. Foreign students are on many, perhaps most, of your campuses. More than 30,000 of these are studying something in America; by 1952 the number is expected to exceed 50,000. And they represent the key leaders of the present and next generation.

Much of this exchange is being carried on by governmental agencies. Since 1939 the American Republics have been co-operating in a program of educational and technical exchange. In 1948 the Smith-Mundt Act (Public Law 402, 80th Congress) provided for worldwide reciprocal exchange of students, teachers, professors, researchers, trainees and other leaders in specialized fields. So far this Act has been supported only by funds to operate in the Americas, some \$4.8 millions being spent in the total program the first year and \$5.9 millions appropriated for the current year. Only a small part of this is for exchange of personnel, but some 400 Latin American students and teachers are annually given grants for study in the United States, a somewhat smaller number of our nationals going to other American countries. This limitation to the western hemisphere is due chiefly to the passage in 1946 of the Fulbright Act (Public Law 584 of the 79th Congress), which provides some \$140 millions derived from sale of war surpluses abroad for use in exchange of personnel. Some 20 foreign countries are eligible to participate and the program is to run for 20 years. The United Nations specialized agencies of UNESCO, WHO and FAO provide some funds from their own budgets for some exchanges, and in a much larger program co-operate with the members states to facilitate otherwise mutual exchange of personnel. In 1948-49 over 16,000 international fellowship awards for graduate or post-doctoral study and research were made through this program to citizens of 34 countries.

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In addition to the programs financed in part or wholly from national or international governmental funds, Congress has authorized the Office of Education to sponsor and facilitate two other types of exchange. In the first, the Office acts simply as intermediary to affect reciprocal exchanges between pairs of teachers—one in the USA and the other in another country. In this manner, 120 American teachers changed places with a like number from the United Kingdom alone last year. In the second, these agencies work with private agencies to affect international exchanges. Scores of these voluntary agencies—religious, educational, civic, cultural—are assisting in this manner in sending and receiving students and teachers to be placed in educational institutions here and abroad. Of these the Institute of International Education alone sponsored last year some 1,000 students who received over \$2 million of scholarship and travel aid.

These voluntary agencies among other activities raise funds to bridge the gap between the total expense involved and what can be provided by the foreign student wanting to come to America or by Fulbright funds, which are available in many such cases for travel. Rotary Clubs, especially in Georgia, have contributed in this manner. Groups of students on numerous campuses, especially fraternities and sororities have found ways of doing this. Chapters of the American Association of University Women have seized these gap-bridging challenges to raise funds to import foreign students.

### III

Thus far I have been speaking of formal college and university study and research. A second category of projects, somewhat similar to the first, is that of summer or short term seminar and study groups. These are of two general types—those in which foreign students, teachers and leaders come to America, and those in which Americans go abroad. I spoke a moment ago of a person who spent three years on General Clay's staff in Germany in student and youth work. She is Dr. Elizabeth P. Lam, a most capable person with deep Christian commitment and discriminating understanding of democracy. Her estimate of the situation is summarized in an article in the *Christian Century*, December 22, 1948, in which she expresses the conviction that German youth have

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been so thoroughly indoctrinated with and inured to an authoritarian way of life that they are at present incapable of understanding and responding actively to democratic ideas. Moreover, she is persuaded that the adult leaders and teachers of Germany in their relations with youth have little or no understanding of democracy as an educational process. There is, she reports, on the part of German youth and their leaders, with rare exceptions, only the most meager and tenuous feeling toward the kind of free discussion and venturesome thinking so characteristic of American youth, and especially nourished and developed in the religious youth movements of America. A rapid and vast change in psychological outlook and a great improvement in discussion skills are imperative if the heart-land of Europe is to be won and held for freedom. "Not academic study but actual experience is what they want," writes Dr. Lam. "Six weeks in a well organized summer camp, working under trained directors; another six or eight weeks observing group practices in a settlement house, a modern church, on a Girl Scout group; opportunity to see how children in an American public school participate in creative voluntary activities; attendance at board and committee meetings of advisers and parents; study of citizenship-training projects," she cites as typical needs of these youth leaders.

The State Department is now engaged in a carefully planned program for carrying out this kind of program for key leaders of German youth. This summer 183 of these are being brought over at a cost of \$304,000. by the State Department, which has asked a number of voluntary agencies to take them and show them American institutions and practices in operation. The Department gives great freedom to the cooperating agencies for the development or use of whatever projects they desire, subject only to certain interests and qualifications of the participants.

Of these 183 certain Roman Catholic agencies were allotted 96—about 53% of the total,—Jewish and Protestant agencies were allotted the balance. Among these agencies are the National Lutheran Council, the Missouri Synod and three of the chief interdenominational agencies—the International Council of Religious Education, the United Council of Church Women, and the Federal Council of Churches. The Federal Council was asked to take 41 of the 183. It in turn has requested the office of the Youth

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Division of the World Council of Churches to assume responsibility. This would seem to be precisely the kind of thing which could and should be handled by Church Boards of Education, perhaps in cooperation with other agencies. I would like to have some of these Germans see a couple of good youth summer conferences in action, to live on one of our campuses and participate in a live cosmopolitan club, to help edit one of our better student newspapers, to observe some of our campus student councils in operation, to spend some time in one of our student centers on a great university campus observing and participating in its program and coming to know the persons involved.

Let me add to this single illustration of a government sponsored summer project for foreign students and leaders, one of a privately-sponsored project. The students of the Massachusetts Institute of Technology in 1948 got interested in this idea of bringing foreign students to M. I. T. for study and research seminars. They worked out a cooperative plan in which the M. I. T. Corporation, the campus fraternities, the respective governments involved and the students themselves financed 62 students from 14 European countries. In 1949 this number was raised to about 80 from 27 countries.

There are too many groups indeed to mention carrying through summer study and action projects of some kind for foreign students. Of the 30,000 foreign students in America many seek a change of pace in the summer. Would it not be possible to work out, perhaps through the offices of our Boards, cooperative programs by which some of these could be given the increased advantages of our Christian colleges?

But Americans also go abroad for summer study—about 4,000 in 1948 and increasing each succeeding summer. Youth Argosy, a non-profit organization of Northfield, Massachusetts, set up to assist in solving the travel problems, flew more than 10,000 students to Europe in 1949 and plans to carry most of the 16,000 which will be going during the summer of 1950, despite the fact that its low round-trip rate (of about \$375) is being contested by commercial airlines. I know of no public funds available for this purpose. The expense must be borne by the individuals or by volunteer agencies.



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Numerous ad hoc groups have been organized to facilitate this program. Let me mention a few of these to illustrate how some other groups are doing it. Nine Minnesota colleges and universities have devised a plan known as SPAN—Student Project for Unity Among Nations. Those going abroad are chosen a year in advance so that they can use the year to get ready in language and historical background study. On their return they write, speak and otherwise share their experiences with their fellow students and others who have a real interest because of their participation in helping plan and finance the project. Harvard University students have a summer project known as the Salzburg Seminar, in which American leaders become the nucleus of an international group who live together in an intimate, informal atmosphere studying American culture and comparing it with other cultures. A hundred persons attended the first one, coming from 16 countries—out of enemy armies and concentration camps, allied undergrounds and guerrilla forces. Under the auspices of the New York State Education Department young adults of several upstate New York towns have a program known as the "Community Ambassador Plan" in which they raise funds from their communities to send selected fellow citizens to live, work and study in foreign countries. These "ambassadors" undergo extensive preparation in advance concerning both the culture and life of America and the backgrounds of the country to be visited. And while abroad their respective communities are in a sense taken with them, through extensive public relations arrangements devised beforehand for the purpose.

What could our colleges, churches and service agencies do in this matter? I don't know, but I am sure the field is fertile and should be explored.

#### IV

Let me mention finally a category of projects more closely related to the Church as such and perhaps more relevant to the seminaries than to the colleges. The crisis in Europe provoked by the rise of fascism and nazism as you know shook the European church to its foundations and has compelled its leaders, clergy and laity, to re-examine the position of the church as to its own program in relation to the secular life of its members. As a conse-

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quence there are springing up all over Europe new centers of vitality in church life, either led by laymen or generally involving laymen. In fact, a number of these had come into existence as a response to the revelation of the crisis by World War I; but these received new emphasis by the second war and its aftermath. In Sweden, the "Sigtuna Stifelsen"; in Germany the "Johannestift" and the "Evangelische Akademien"; in Berlin itself the "Kirchliche Hochschule"; in France the Associations Professionnelles Protestantes"; in Switzerland the "Centre Protestant d'Etudes"; others in Greece, Hungary, England, Scotland. Each of these has its own distinctive purpose and function, but all are alike in that they seek to bridge the gap between the interior life of the church and the secularized culture in which the church lives. This they do through a wide variety of programs, but all aimed at providing favorable conditions in which laymen especially can face the meaning and function of their own professions and vocations for Christian witness and the regeneration of civilization.

This whole movement is being given a certain unity and self-consciousness through the Ecumenical Institute of the World Council of Churches of Bossey in Switzerland. Here under the guidance of a small staff groups of key persons from all over Europe meet as lawyers, sociologists, social workers political scientists, educators, industrial technicians, physicians, psychologists—but always as Christians. And their primary concern is to re-examine and re-define for themselves the meaning of Christian vocation.

They seek to restore integrity of life at four crucial levels. The first level is that of the individual soul, where men are divided between their Christian conviction and confession and their secular day to day employment in occupations whose requirements often violate Christian conscience. Here they seek to make individual Christian witness to the relevance of the gospel for all of life against the tendency to accept thoroughly worldly standards in economic, political and social affairs. The second level is that of a sectarianized Church that divides the Body of Christ. Here they seek to realize again the unity, with catholicity, the ecumenicity of the Church Universal. The third level is that of intercultural and international unity in place of the vast and irrational antagonisms,

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with roots in centuries of national and racial conflict that tend to pull the world apart at its seams. Here they seek a spiritual unity in their common understanding of the mind of Christ that can become the seed-bed of a world civilization in which the Church becomes "a community standing right in the midst of the world, demonstrating by her very existence a certain quality of life." And the fourth level is that of the integrity of the Church itself in its own parochial life and function where this integrity is threatened by a gulf between the clergy and the laity. The breach here is particularly bad in most European churches. That this disintegrative development is essentially unChristian and is being recognized for what it is, is evident from the third report of the Institute de Bossey, which begins with an apology for its use of the word "layman" as a violation of the nature of the Church.

One way among many by which I think we help to save the Church from the wounds the European churches have suffered to a special degree in these matters would be the projection of a number of carefully planned projects of the same general character of those held at the Institute de Bossey. The particular procedures and programs would need to be worked out in consultation, but the aim would be to bring together professional men and women, labor leaders, educators, ministers, journalists and others to search for a re-vitalized conception of Christian vocation which would serve to integrate the life of the Church as the center of a Christian community stretching from the local parish to the ends of the earth.

These might use various campuses or some central meeting place. I am sure the physical facilities would be found if the program is desired. Into the planning and administration of such a program doubtless several agencies should be drawn. Also I judge that Christian leaders from Europe and from the Younger Churches of the East, particularly laymen, should be invited to participate. And I would hope that in time we would find ourselves sending emissaries abroad to share with others in similar enterprises. Indeed, the Ecumenical Institute at Bossey has endeavored to enlist attendance from America.

These three types of activities—exchange of students and

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teachers for full time study, exchange of youths and adults for short term programs of work and study, and institutes at home and abroad where Christian workers can re-examine the meaning of Christian vocation—would seem to offer some simple but significant approaches to the creation of a world mind grounded in a Christian perspective of life. And in each of these Christian higher education can play a decisive role.

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## College Graduates Rush For Jobs

This month a half-million graduates emerge from colleges—as against 1949's total of 423,000, which was a third more than that in 1948, and double the 1939 and 1940 peak of pre-war graduates.

Labor Department figures show real overcrowding in law, engineering, chemistry, journalism, personnel, business administration, accounting. Fields now still open, they say, are nursing, medicine and dentistry, pharmacy and other health-service jobs, social work, and psychology-PhD professions. Employment in all professions,  $3\frac{1}{3}$  millions in 1940, is now over 4 million, and is expected by 1960 to be 5 million. The Department of Labor prediction is that an unprecedented number of college graduates this year will find work commensurate with their training.

Not mentioned in the statistics are the church vocations: in Protestantism's parishes and missions there are current openings for several thousand dedicated and well-trained youth.

# The Future of Private Colleges

J. L. ZWINGLE

My thoughts will consist of three questions and a variety of possible answers. (1) Why is the future of private education in doubt? (2) Is private education essential? (3) What of its future?

Now for the first: The last fifty years in America have brought a great shift in everything, in education no less than in other things. The tremendous upsurge of state universities and colleges has been almost sensational. During the last fifty years the private secondary school has virtually disappeared—although many can remember when secondary education was dominated by private preparatory schools. Park College, like many similar institutions, used to operate an "academy." About twenty-five years ago Park discontinued its secondary department as did almost every other private college. Why? The answer is simple. The multiplication of public high schools almost entirely absorbed the demand for secondary education. Was that a good thing? I do not know. I for one rejoice that in America public education is available for every young person. But the kind of education for which I am concerned cannot be accomplished under public auspices alone. As one who has taught in a public high school I know some of the shortcomings of public education, and I know how difficult they are to remedy. Right now, however, my point is a different one: the substantial disappearance of the private secondary school is one evidence that the same thing could happen to the private college.

Although over half the college students in the United States last year attended private colleges, and these colleges numbered over two-thirds of the institutions of higher education in the country, the church-related private institution numbers only 40% of the total; and of this 40%, only 27% represent branches of the Protestant Church. It is interesting to observe that colleges under Roman Catholic sponsorship show a greater proportional increase in recent years than do any other type of private institutions.

As to enrollment, while private institutions have slightly

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more than half of the number of students attending college, only 21% of the total were enrolled in church-related colleges and only 12% in colleges related to Protestant denominations.

Another reason to question the future of private education lies in the attitude of the public towards private schools—particularly church-related liberal arts colleges. Such is the American worship of size and such is our worship of technology, that the large state university by dint of size alone becomes a great magnet for students; and the multiplicity of technical courses available there increases the attraction. Much as we say we admire the breadth of liberal arts training under religious auspices, the American people in general simply do not believe what they say. The liberal arts college has become either a pre-professional school or else a refuge for many who are unsettled in vocational purpose.

With the increase of taxation and with the problem of rising costs, a two-pronged financial problem arises: To some extent the person who patronizes a private institution pays for his education twice: one to support the public institution he does not attend; and second, to pay the charges of the private institution he does attend — and in addition the public is asked to make up the deficit which the student creates by enrolling in the private institution. With the increase in taxation, there has arisen a common belief that private philanthropy will continue to decrease, and that in the decrease, many private colleges will simply die on the vine.

Here are the standard reasons why the private schools would be thought wise to close their doors quietly and release their presidents to earn an honest living. Why maintain a struggle when the conclusion is foregone?

For the defense, my brief will consist of four points beginning with the simplest and least important and proceeding to the most complex and most important.

1. Private schools should be supported if for no other reason than to prevent monopoly in education. I submit that monopoly in any public enterprise is bad whether the monopoly be private or public. The genius of this country has been the capacity of its citizens to organize voluntarily for the purpose of welfare, religion, education; but now the wind blows the other way.

2. The private school always has the potential capacity for

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superiority over the public school. The fact that this has been true historically is to be seen in the names of those institutions which through the years have ranked highest in the country. The potential superiority of the private college rests partially in its ability to select its students, a privilege I would gladly grant to the state institutions, but one which will never be theirs I fear. It is not my opinion that any person who graduates from high school is entitled to the privilege of occupying a seat in college even though just long enough to fail in his work and leave the institution.

It would be foolish to assert that every private college is superior to its own equivalent in the public system. I do not say that by virtue of potential selectivity and by the longer tradition of high scholastic standards the private institution is in position more easily to maintain superiority. I do not mean to imply superiority in anything but achievement. I do not mean to suggest social superiority or economic superiority. I do mean to emphasize the need of more demanding education throughout our entire system. Democracy is already too much identified with the notion of mediocrity. The only hope for democracy lies in the continual production of superior people; superior in ability, superior in ideals, superior in motivation. The fact that up to the present *Who's Who in America* shows the graduates of small private colleges in a ratio of four to one over the graduates of public institutions is not entirely without significance, though I would not uphold *Who's Who* as a completely adequate measure.

On the other hand, it seems to me that the small church-related college is too easily supposed to give better personal attention to students than the large university—public or private. This condition can prevail only when the college has a proportionately large faculty, and that means proportionately greater overhead. There is no virtue to a small enrollment if the individual teacher is nevertheless carrying too great a student load.

A high scholastic standing is important for these colleges and it will not arise from mere friendliness of atmosphere on the campus. I mention this because I feel that too often the church-related college is regarded as a kind of ambulance service for the rest of the educational system or a refuge for the intellectually underprivileged.

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Next, the private college should be maintained because its usual small size and residential character lend to its campus life an important aspect of education. I do not want to overemphasize this point. I believe the most important thing about education to be its intellectual aspect. I am tired of hearing about all those good things that happen to people in college even though they aren't quite sure what it was they studied while there. That may be one of the reasons why the college graduate in America is so little distinguished in matters of taste and intellect.

On the other hand I disagree with those who say the only important thing about college is what happens to the intellect. Of nearly equal importance is what happens to the rest of the person, his social attitudes, his ability to mingle freely and easily with all kinds of people, his ability to adjust to new situations (including new *ideas*, incidentally). These things I insist cannot be accomplished well except in a residential college, and preferably a *small* residential college.

4. What I have been saying would apply equally to private non-religious institutions as well as to church-related colleges. Now, however, let us consider the fourth point of defense. The religious aspect of education should need no emphasis in this of all periods in history. We are the ones to whom has fallen the bitter lot of seeing the collapse of a civilization in Germany where intellectual and technological progress had appeared to reach its greatest peak. If there remain any who doubt that the central problem of this generation and succeeding generations is the re-establishment of religious conviction at the center of life, I beg such a person to stop where he is and merely contemplate his day.

I will admit that in the past church-related colleges may have confused superficial piety with religion, or have substituted a narrow view of life for a process of learning. I think, however, that the greater problem lies in the fact that too many church-related colleges have drifted from their religious moorings. Today they are vigorously fighting their way to a new and sounder position, and they deserve all the support they can get while trying to solve one of the great dilemmas of all time. Many people in public education will admit the importance of the problem but will claim either that the state institution cannot legally work on the problem,



## THE FUTURE OF PRIVATE COLLEGES

or else that it is really the problem of the church and not of the college. Well, I say that for the sake of everything we live for, we had better keep in good health a high percentage of institutions who consider their main concern to be the spiritual aspect of human beings, and who attempt to conduct education in terms of their convictions.

Now I have talked for a good while and still have not answered the question. What is the future of this education? Clearly its future lies in a minority role.

In the minority role which is already ours, the church-related colleges have a double obligation to make themselves distinctive educational institutions, and not pale imitations of state universities. The fact that ours is a minority role does not lessen the importance of the job nor its value. While in certain respects, the curriculum of every college must be fairly standardized, it is entirely possible for every institution regardless of size to add ingredients of its own which will more than justify its support.

Let me emphasize, however, my belief in the publicly supported institutions. They are essential to our democracy and will continue to grow—with my blessings, for what they may be worth. A program of federal scholarships is sure to come, and that program should help all institutions. I express the hope that federal scholarships will be competitive and will require some demonstration of financial need. The federal scholarship program will not solve the entire problem. Institutions require heavy capital investment. I am reluctant to see direct federal aid to private institutions. Aside from the question of church and state, and aside from the dangers of centralized government, I am concerned for the special enterprise represented by every institution, the vitality it can muster for its own survival, the loyalties it can engender, the conviction that it can help to spread under its own initiative among its supporters.

Aside from federal aid I am convinced that there is sufficient support available for private colleges. The expenditure of the philanthropic dollar implies a choice just as does the expenditure of every other dollar. Shall it be an icebox or a divan? Shall it be a television set or something else?

After all, the Commissioner of Education tells us that of

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every hundred dollars of wealth produced in the nation only forty-six cents is now spent for higher education and that only one cent in a thousand dollars of national income is spent for student aid. I maintain that if education is worth anything it is worth more than that proportion. You may legitimately inquire whether we are spending wisely the money already at our command. On that I will confess some doubt. The major weakness lies in the failure of selectivity. Some students of mediocre ability enjoy the privilege of attending college because the family can afford it. A great many students of high ability dismiss the thought of going to college not only for lack of funds for college but even more important because the family requires the increased earning power of the student. If perchance we decide we cannot afford to pay more for higher education, we might at least support the institutions in better selectivity. The president of one leading state university confessed to me that he would be glad to discontinue offering the first two years of undergraduate work at the state university. He felt that such work could perhaps be better done elsewhere—though not necessarily at private colleges—and he was sure that the lack of selectivity in state universities produced a high proportion of wastefulness in the first two years. He would not, however, dare propose such a change because he felt the legislature would disproportionately reduce the appropriations for the university, aside from the general public uproar that such a proposal would produce. But I digress from my main point: that there is sufficient support available for private colleges if we can convince the public about the importance of our work. Of personal incomes ranging from \$5,000 to \$100,000 a year only one percent is contributed to philanthropies of any kind. Interesting enough, people earning under \$5,000 gave three percent of their income and people earning more than \$100,000 gave five percent of their income. Mind you, I am not talking about contributions to colleges, but contributions to everything.

You have asked me to answer a question which only *you* can answer. You represent a cross-section of America. I am asking *you* what is the future of church-related education in this country. With my fellow college presidents I shall put this question to you in every way I can. The answer will be unmistakable and it will not be philosophical.

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I think the answer will be positive. It is a false notion that the day of big gifts is over. Every week some large gift to one college or another is reported. I am gambling my professional life on the assumption that enough people in America believe in the maintenance of these institutions that their future is assured and their part in the education scheme of America will grow in vigor.

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## New "Assistantship" in Parish Approved

This spring the Board of Education of the Presbyterian Church USA approved the position of "Assistant in Christian Education" in parishes, for which educational requirement is merely a BA degree in certain colleges selected to give a special major in religious education. Not the equivalent of the Directorship of Christian Education, this post is for girls who plan to serve a parish several years. The term "Assistant" is to link her work to that of the pastor, rather than allowing it to become the independent task into which a directorship of Christian education may sometimes develop.

Other denominations are eyeing this no-graduate-work new women's church vocation with interest. Several colleges are this fall offering the required and approved major for the Assistantship.

# Score-Board for a Christian Campus

*Proposed by*

PRESIDENT KENNETH IRVING BROWN  
*of Denison University*

## I

HOW CAN YOU tell if a college is Christian? How do you measure the vitality of Christian living on a campus? It isn't easy to do this. But if I were attempting to judge the religious vigor and maturity of a college campus, I should seek my answers in the following six ways. All together, the "evidence" would add up to a reasonably accurate score for the college: first, I should want to be exposed to the *student conversation*. I should want to be the quiet mouse in the corner for long days while students talked, talked to each other, and to faculty friends and to campus visitors, talked about themselves and their school and those items of living which seemed to them worthy of a place in their conversation.

When I had listened for hours, I should try to forget any grammatical inaccuracies and put out of mind the differences of voices and accents. I should attempt from what I had heard to answer the following questions and others like them: Is the conversation by general direction upward or downward; that is, does it inspire or degrade the listener's ears?

Is there an attitude of respect for others as persons, in spite of differences?

Are there frequent moments when the basic issues of living are confronted honestly and in the spirit of quest?

Is the conversation self-centered or are there reasonable periods when concern is felt for others?

Is there a breadth of interest which reflects issues of national and international importance?

Is there a recognition of home-making as a creative undertaking in which persons grow in comradeship until parted by death?

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Thanks to The Intercollegian.

## CHRISTIAN EDUCATION

Is sex spoken of as a body function solely, or is there an acceptance of the spiritual implications of sex?

When religion is discussed, is there a sincere seeking for God, or are the reaches feeble and superficial?

Is there a constructive appreciation of the essential task of the church?

## II

As a second measure for the judgment of Christian vitality on a campus, I should want to learn what I could from being in the midst of the *student campus life*. I should ask to "listen in" on their planning committees; I should hope to hear their evaluations of their efforts; I should attempt to gain some understanding of the purposes and the accomplishments of the over-all program. Obviously I should never judge on the basis of the number of events or the variety of items in the campus calendar. Indeed, so-called activities would be but one item in "Student Campus Life."

These are some of the questions I should endeavor to answer realistically and honestly:

Is the campus government vigorous? Does it have reasonable responsibility?

Is there an inclination for groups to work together for a common good?

Are the campus politics clean? Are elections fought honestly? Is due recognition given to ability and competence?

Is the social life inclusive?

Is there provision for the social development of the student who may need it most?

If there are fraternities, are they aware of the men and the women who stand outside?

In fraternity and sorority living is there creative concern for personality growth and for genuine "brotherhood"?

Is there intelligent effort to increase the number of students participating in fraternal life?

Is there a Commons Club, or some organization where the non-Greek letter student may find group living?

Is there an honor system? And if there is, does it work? And is it supported by the large majority of students?

If there is no honor system, how high are the standards of

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honesty among the students?

Is the campus recreation truly re-creative and wholesome, or is it time-consuming and destructive?

Are religious organizations represented in the program of campus life?

Are these religious activities an integral part of the program, accepted normally by a majority of the students, or are these something aside, left for the queer, strange people?

In those activities which are not labeled religious—musical, dramatic, social, etc.,—is there evidence of a concern for the individual's development, a reaching for high standards of taste and conduct, a bond of human obligation?

### III

I should want to learn all I could about student life, but I should not neglect the faculty. I might be persuaded to thumb through the catalogue and to run my eye down the faculty roster, largely to see if there was a basic integrity in the administration so far as choice of faculty pertained. But through personal conversation and numerous classroom visitations, I should seek to ascertain the measure of Christian vitality as far as the faculty was concerned by the *fundamental faculty assumptions of the classroom*. These would be my questions:

Does the total impact of the classroom, taken over a period of months, bring respect for the basic truths of Christianity?

Is there evidence of honest searching for truth?

Is there evidence of faculty members, evading known areas of truth, to support their own positions?

Is there a basic integrity in the classroom?

Is there a reasonable consistency between the aims of the institution and the ideals of the faculty?

Does one gather an impression that the faculty count genuine scholarship and Christian faith as compatible and normal?

Are the faculty members courageous in mentioning God and Christian ideals when the lecture or discussion make such mention reasonable and necessary?

At proper times, is the instructor willing to state his own religious faith and convictions?

In the counseling conference is the faculty member inclined to use the techniques of religion as well as of psychology?

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### IV

Nor should I neglect the administration. By conference and by roaming in dusty corners, I should want to study with special care the *administrative policies*. They have much to reveal about the Christian faith and practices of a campus.

Is there fundamental harmony between the administrative policies as practiced, and the statements-for-publication which appear in the catalogue and other published literature of the college?

In the efforts at fund-raising, is the institution honestly presented as faculty and students know it to be?

In the relations between the institution and the churches, is the administration cordial, sympathetic, understanding?

Is there reasonable care for the staff members of long service?

Within the resources of the institution are the salaries reasonable, that is, receiving a reasonable, proportionate place in the total budget?

Is there administrative concern for staff members during periods of high cost of living—that is, concern that moves into action?

Is the need and the welfare of the student a major consideration in all administrative policies?

Does the administration give willing and generous support to the student religious life?

Does this support include both financial strength and personal participation, when possible?

### V

A college campus can stand in high repute, academically, yet be smug and complacent toward the needs of the world around it. High grades do not themselves guarantee world-outreach. Already I should have learned much on this fifth measure both from student conversation and from campus life; moreover, administrative policies would doubtless have thrown further light upon it. Nevertheless, somewhere in the survey I should wish the item of *Campus Outreach*.

Is the campus life self-centered?

What does the campus actually do to reach beyond itself?

Are these measures supported by the students? Can the students count on the faculty to help? Is the administration sympathetic?

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What is the campus attitude toward foreign students?

What is the attitude of the students, the faculty, and the administration toward the competent needy student? Is he encouraged?

What is done to acquaint the students with the actual conditions of social need and economic poverty?

Are the students aware of national and international issues?

Does the campus participate in national and international student conferences?

Is there support for the World Student Service Fund?

Is there a campus community chest drive, or something comparable?

When the student gives, does he do so from generous, intelligent motives? Or reluctantly, as the result of group pressure?

What are the measures taken by the campus leaders from all groups to awaken social concern?

Are there even meager evidences of personal or group sacrifice for human need outside the college gates?

## VI

There is one additional measure: a measure inclusive of certain of the items previously named and yet going beyond them. It is a very inclusive measure and by virtue of its inclusiveness, less easily defined. I should want to evaluate the Christian vitality of a campus by the *total campus impact or pull*. There would be fewer check questions for Measure Number 6.

Much would be contained in the single query: In the total score, is the balance of campus influences which play upon the student in favor of Christian or non-Christian living?

Phrasing it differently: *Does the total campus impact make Christian living easier or harder?*

Or again: If the institution is by our definition a Christian institution in all the groups — trustees, alumni, administration, faculty and students — does the "earnest intent" shine through enough to be recognizable? Does the world of the campus play fair to the "intent" all of the days of the week? Does the outside world see anything which causes them to believe in the genuineness of the "earnest intent"?

These are my six measures of the vitality of Christian faith and living on a campus where there is earnest intent to be a Christian college.



# "What I Like About Teaching in a Church-Related College"

S. J. VELLENGA,

*Professor of Chemistry, Monmouth College,  
Monmouth, Ill.*

THE TEACHING PROFESSION is not always looked upon as an achievement of the highest order or degree. And yet it ranks with the ministry and homemaking as being a great service profession with inestimable opportunities for participating in the growth and development of young people. In spite of the frequent disparagement of the profession, it nevertheless attracts many devoted followers and few groups are more happy in their work than those who teach in church-related colleges.

Anyone interested in a particular academic field has a great opportunity to be in contact with the great minds in that field if he is a member of a college or university staff. The great love of Americans for forming societies and organizations has made it possible through publications, conventions and small group interchange for any college teacher to know all that is going on in his field. The stimulation of seeking the unknown can easily be acquired.

## DAILY CONTACTS WITH MATURING YOUNG PEOPLE

There is perhaps no greater privilege in college training than that of having daily contact with maturing young people. Youth is most unique in its possession of a vibrancy and virility which older folks covet. Young people can be quite irresponsible but they can also be most enthusiastic for a good cause. They occasionally dip into the depths of degradation and inanity but they also reach the heights of sublimity and reason and in thoughts for the needs of others. Anyone living in such an atmosphere cannot grow old. Furthermore, it is a thrilling event to see a hesitating, callow youth enter college only to depart therefrom a poised, polished individual.

A well-organized institution of higher education also offers a great variety of activities. Usually available are opportunities to

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participate in and witness the arts, discussions on public questions, and the ever present athletic programs.

### REPEATED EMPHASIS ON CHRISTIAN FAITH

However valuable these advantages may be, they are not unique to a church-related college. Any institution imparting knowledge to young people can offer academic stimulation and contacts with young people. And yet there must be something unique about a church-related college. Could it be that the greatest possession we have, our Christian Faith, is continually being emphasized and projects in it are being regularly undertaken?

A church-related college has some sort of daily chapel in which the student body and faculty are presented to the throne of grace. Often it seems ineffectual, and many times students are irked by the accompanying regimentation, but there come occasions in a student's college life when he receives a satisfaction from some chapel service. It binds him to the rest of the student body and together they recognize the fulfilment of a need in their lives.

Courses in Bible and Religion are studied and discussed daily. No student can escape them if he attends any appreciable length of time. Days of religious emphasis and periodic vesper services also lead to an emphasis on our Faith.

### CONSTANT ASSOCIATIONS WITH DEVOTED FOLLOWERS OF CHRIST

Perhaps a most significant feature about a church college faculty is that experts in various academic fields are also true and devoted followers of the Christ. It is satisfying and a bit comforting to know that my colleagues in the field of science are workers in the church, and it is all the more satisfying to know they are respected in their special fields by authorities outside of our particular institution. We have a feeling of accomplishment when the department of music is appreciated for its ability and presentations, or when the department of English creates some worthwhile literary work, or when the department of history delves into a bit of lore which is of interest and value to many people, but this feeling of accomplishment is heightened because, at the same time, these departments are putting into their products directly and indirectly the great truths that men and nations must live by.

### WHAT I LIKE ABOUT TEACHING

Any feeling of discouragement or despair that one may have because of the callousness of so many leaders in so many walks of life can be dispelled by knowing that there is an enormous number who have not bowed the knee to Baal, many of whom are respected college teachers.

### HAPPY FEELING OF FELLOWSHIP IN FACULTY

There is, furthermore, a happy feeling of fellowship among members of a faculty of a church-related college. The upper limits of the size of such a school are restricted, but this feature could well be a blessing. The circle of contacts will include all departments of the institution, not just a large group from the same department. Students from all phases of college life become of interest rather than those majoring in one department.

Thus there are many attractive features in teaching in an institution of higher education with the Christian emphasis. It is a highly rewarding fellowship and pays richly in student appreciation and in the witnessing of and participation in the growth of young people under the guidance of consecrated leaders.

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## Youth Need Interpretation of Faith

As 2,000 young (18-29) men answered questions and questionnaires for a YMCA study last year they revealed that 75% are doubtful and uncertain in religion. Less than half prayed daily or attended church weekly, and while some 80% found the Bible "God's Word" 77% had read it either not at all or only once or twice in their lives. Needed: ministers!

# Philosophical Reconstruction of Higher Education

LLOYD FREDERICK SUNDERMAN

*Indianapolis, Indiana*

**H**YPOCRISY IS RAMPANT in a world supposedly characterized by strength, objectivity, humanitarianism, and influenced by those forces of organization devoted to the brotherhood of man. Secularism, humanism, hebonism, and materialism are likewise found in our modern society which preaches brotherhood when no such companionability exists. The brotherhood of man is a spiritual revelation. If man is animal, then the basic lusts of man assert themselves for a survival. As in the recent case of German culture, education was a tenuous veneer. Educated animals without the supernatural are capable of the most vicious type of heinous acts which are more effectively carried out by the intellectually trained individuals. A dialectical atheism has to an extent replaced a supernatural theism. Child of God didst thou desire to become of a lowly estate and to become mere animal?

Man is reeling in atheism. He has in most places of the world discarded integrity for expediency, honor for prestige, trust for distrust, faith for fear, love for hate, naturalism for supernaturalism, brotherhood for selfishness, and veracity for cunning deception. Man claims to be *reason* itself. He claims to discern reasonableness, self-sufficiency, and destiny for himself, yet he cries out that his world is evolving an insanity, a heartlessness, and a criminality which makes him cower in his shouting for *reason*. His morceau of intelligence fades before the punitive nature of his fellowmen. He cries out his reasoning virtues, yet grasps tenaciously to those straws of virtue which are above the ken of his mundane consciousness. Finally, prostrate before his citadel of *reason* he pounds his fists at those who challenge him—his fellowmen. His *reason* has backfired—His citadel *reason* lies crumbled at his feet.

Our pioneering spirit and fearless leadership have given way

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to fear and insecurity. Man has given up unsuspectingly so many of his freedoms that he has become fearful of his ghostlike individuality. We are desirous of making nations bulwarks of freedom, while constantly giving up the exercise of the franchise that gave them birth. We live in a world of scapegoats or fiction from reality — we are trying to escape reality. People in many parts of the world are capitulating to the subservience of the individual to state and government. Instead of freedom there is control.

*The Doctrine of Satiety.* We are of the mood of being motivated by a desire of satiety and willingness to be surfeited by excesses. We are constantly seeking *physical* pleasures. This condition is a materialistic and secularistic outcome. From peace of mind man is struggling with metaphysical conundrums; from extreme moments of pleasure in physical happiness to hours of damning uneasiness of mind; from gargantuan surfeiting of educational accumulation of facts and knowledge, to actual philosophical indolence in learning for creative living; from international cruelty and distrust we hope to achieve world wide education through a UNESCO educational budget of approximately \$8,000,000; from a world where three quarters of its population is in the throes of fear, oppression, intrigue, controlled thought, and a general rampancy of immorality in human relations, we hope to envisage a world of peace and brotherhood. A paradox which says that notwithstanding atomic power, hydrogen bombs, radioactivity, armaments, and the greatest industrial production potential for dominating world thought and action we preach and desire world peace. The god of war beating on his breast has high hopes for war clouds in a world torn by gravest fears and authoritarian bullies.

*The Great Conflict: Animal vs. Man.* Education's job is a difficult one. It is always at sword's point, because of the insatiable appetites of the animal in man as against his higher metaphysical needs. Man has ideas whereas animals have skills. The latter have skills to do things very well.

The spiritual and the carnal spheres of man's existence find it difficult to have metaphysical identity in the same temple, the mortal frame. This great conflict is the cause for so little peace during mortal existence. The great fundamental urges of man's

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nature are always competing with his soul like self which is feebly, though often ineptly striving to achieve new moral, spiritual aesthetic, and cultural heights. These latter aspects free and refine the baser instincts in man's makeup.

This spiritual and carnal conflict becomes the true essence of education. A liberal education should produce effectually trained persons to become inhabitants of the human community. The needs of the community should be paramount. Individuals who become members of the community must be trained to live in a community. The community should have members who are cultured, who have integrity, who perpetuate the idealisms which submerge the animal impulses of man and are guided by the higher conceptualisms as conceived by man's mental processes.

*The Purposes of Life.* It is not just to live; not to live passively and non-creatively. Life must be creative and continuously recreative. With the inception of the Atomic Age we have arrived at a point where we ask ourselves, are we educating for survival—are we going to live. Our existence today is geared to making life luxuriously easy. But for what is leisure? If it is not for the perpetuation of good—creative—creativity done by all people—we will destroy ourselves by our very indolence. Every decade brings new milestones of accomplishments toward less labor and more leisure.

The problem for education is to find greater opportunities for man to realize for himself greater satisfyingness for mental growth and spiritual stature. Without idealism and spiritual stature—without idealism and supernaturalism, the naturalism of today may become the destructionism of tomorrow; the naturalism which accounts for everything inspired by the progress of physical science will be certain to become the great metaphysical hazard for man. Such a society will become destructive because the finality of life has no worth other than to live in space and time for here and now. That is not sufficient to man—he must see life as an effective medium for purposeful good. The machinations of naturalism, materialism, and secularism—these all perish at the feet of worship of the *thing in itself* which comes to all men who stagger before a type of intellectual growth which is beyond their intelligence.

Man must be anchored—Naturalism is no substitute. It has  
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no infinite satisfyingness for man. It rejects that which is spiritual and is no shoal for those who would seek supernatural purposes and objectives. It cannot be supernatural, but it can become a religion. Naturalism has no natural ends and finalities. Infinity is not its end because no naturalist has perceived it. Naturalism has no horizon except that which is visible. For naturalists, only that which is patently visible in nature can be worthy of its claim to existence. Infinity is only reserved for the idealist and the supernaturalist.

*Our Pioneering Spirit.* Our trauma of fear and insecurity, our visions of grandeur at the expense of the other fellow have done something that is almost irreparable to the moral fibre of man and modern progress. Have humanism and materialism produced a generation of thinkers who rove in a world of *fear*? Have we educated and produced a sense of fear instead of confidence? What is our great confidence? The simple expression, "by the sweat of thy brow," has become in the eyes of many, a myth of bygone blinded believers, and we have seemingly convinced ourselves that such adages belong to an outmoded philosophy of Capitalism. We are looking for nostrums of social action which will acts as surcease from all social ills and responsibility.

*Power vs. Integrity.* America dropped the Atomic bomb! When it was released in Japan, we were apparently the sole power to have produced it. We scared the nations of the world out of their skins. Now we are shouting from the political centers of the world, it is here—Something ought to be done about controlling its destructive force and implement it for good. Yet, we were the ones who dropped it. We have built up fears and a defense against the bomb. We rallied against world powers for their omnipotent tendencies, yet we have the weapon, and the omnipotence.

Bigger and better bombs are not mankind's answer. More and more humanity to man is needed. Verbal invectives will not build a defense against fear and insecurity in world courts. More sincere humanity is the only answer to the problem of helping man subjugate man's inhumanity to man. We must begin learning how to excel in developing bombs which contain Christian morality—there is no gyroscope to man's actions when he is as Emerson has said, "an intelligence served by organs." The great hope is hon-

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esty, kindness, sincerity, love, charity, understanding and world brotherhood. Everyone knows what they are but they refuse to objectively use them.

The reverence for scientific investigation is out of proportion to its final worth. If man destroys himself, finds inhuman ways of torturing his fellowmen, and increasingly creates an environment without the enjoyment of living and a peace of mind, science is of little worth. Great scientific achievements made at the expense of the eventual destruction of society have served society but little.

More people are patently mentally sick today than ever before. Man needs a frame of reference—He needs an attachable relevancy—a mechanistic philosophy is a poor substitute. The job for the world is not to control bombs of destruction, but to control the people who make them and use them. As the opening sentence of the United Nations Charter has so cogently said, "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

Instead of educating for war, let us educate for peace. Masses of manpower will not be needed in the future. What are we going to fight with? We have already justified the use of the atomic weapon. If the final survival of any world power is dependent on the atomic or hydrogen bomb, who is to say with finality that they will not be used to insure final victory. Any nation desiring to attack us is not going to risk defeat at the final armageddon by notifying us first of rocket propelled atomic and hydrogen carriers of death. Then too, a democracy is not easily provoked into attack. It just isn't becoming a democracy to attack! The next war will not require the marshalling of millions of men and giving them extensive training. It will be more sensible to train our technicians in the techniques for preparing nuclear weapons of destruction. If the battle for final survival is dependent upon destruction, we'd better do the job up right.

We forget that our opponent will not be a democratic power but more likely will be an authoritarian one; a government ruled by the few who can decide the fate of the populace without consultations. With the advent of the atomic bomb, absolution is made of much of our present conceptions of fighting; to fight will mean



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utter destruction of many. A war must not be fought. Frankly, there are but two major powers remaining with a potential sufficient to wage a large scale effort. It will mean the survival of the fittest. In all previous wars many major powers still retained a semblance of competence to wage a major effort, even though it was for just a limited time.

*The World at the Crossroads.* Some say that additional industrial and scientific development is needed. "Nuts," said the Captain at Bastogne, and I'd say the same to such a statement. Scientific investigation and mechanical convenience is not the answer. It would seem that the world is in dire need of a cultural, social, moral, religious, philosophical, and intellectual revolution. Yes, there may be need for a metaphysical one. The ultimate needs of society determine the course of our education. Desires which are catered to will invariably misdirect idealistic purposes. Peace must come to the minds of man and to the nations of the world before the threat of civilization's liquidation is dispelled. But who thinks of fundamental causes or issues?

Who is it that teaches each succeeding generation that politicians are crooked? The parents of America who are looking for a "square deal," are responsible. The children hear slanderous or unsavory remarks about politicians around the supper table. These appellations reflect the quality of the basic idealisms society possesses. It is the parents who determine the kind of tomorrow which society will experience.

Everyone is out to get all he can. If they are all doing it why should not the next fellow. Where should EDUCATION for tomorrow begin? More curricula, more books, more buildings, more subsidy, more equipment; these seem to many people to be the answer. Would it not seem that we should start with a meaningful philosophy of life that gets at the root of man's fundamental problems. There must be living for integrity. We all know what should be done, but no one does it. The atomic weapon may be a blessing in disguise, or first do we have to get on our knees.

There must be a reconstruction of beliefs. Materialistic *reason* for higher education is not all inclusive. If it is pure materialism it must rule out religion—that of itself would negate any possibility of exploring, accepting, and emulating the supernatural

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vision of many from the beginning of Christianity. Pure *reason* is circumscribed and dwarfed by the limited power of human intelligence. The anthropocentric nature of man defeats itself.

Higher education through its leadership must emphasize the sanctity of the brotherhood of man. The principles of the Man of Galilee have never gone wanting for the finality of the *good* in man; men in higher education must learn to know that democratic apothegms are worthless unless put into action. Man has never tried putting into practice some of the idealisms which he has had instilled into his being through divine revelation.

Man cannot conceive of truth, love, charity, hope and brotherhood without repairing to Christian doctrine for guidance. For what did *Man* create love and charity? He has not demonstrated it because he does not know what it is and his exhortations of it without their supernatural interpretation leave carnal man to trifle with its meaning. Man is not the image of himself for divine revelation. The *core ideal* of man cannot be himself.

The philosophies of Christian Religion, must be fused into and become the undergirdings of all educational philosophy. When there is no possible *ultimate reality*, man's institutions crumble. History has always repeated itself. Man's humanity has always become inhumanity. Why? Materialistic man's responsibility is to himself and no one else. Religion in higher education cannot be so easily denied by a faculty. It is usually illiterate of religion consequently it is in no position to discuss it as an educational ideal, philosophy, or objective. If it is in no position to interpret religious philosophy; it is in no position to understand its contributions to philosophical thought.

The church must become dynamically articulate about religion. It must rally its constituency about its program of higher education, particularly in the church related colleges. The colleges (church related and independent) and universities can become bulwarks of significant scholarship in areas of religious philosophy. They have an opportunity to stem the tide of materialism.

That religion and education are interdependent one upon the other is not questioned by the objective scholar. No philosophical discussion or educational philosophy can possibly take place without religious suppositions. Without religion all educational ideal-

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ism becomes but an expedient one. All virtues become temporal devices. Humane compunctions are immeasurably weakened without religion. Liberal arts education without religious study has lost a basic core subject. There is no complete objective philosophy without religion.

*Summary.* Success in the reconstruction of higher education depends upon decentralization of man's self interest or ego-centric self. There must well up in him a selfless conviction that draws him toward an ideal. There must be a zeal in it that draws the individual aloof of selfish desires wherein he says, "thy will be done," then a new passion expands itself into action. Thus the virtues of brotherhood will be held aloft untrammelled by man's selfish egos. It will take this kind of idealism to produce higher education with a higher purpose. No ideal will ever succeed without the leadership principle.

One great stumbling block in the development of higher education is the enormous religious ignorance of undergraduates. The illiteracy of youth about religion is well nigh staggering, but their interest in the understandings of life's purposes is most ardent. The hope of mitigating this onus would be to inaugurate definite departments of religion in institutions of higher learning—teach an understanding and not sectarianism. Such a program should be geared toward integrating the religious significance to be found in all subject matter areas. An instructor who avowedly refuses to explore religious evidence is not a seeker of wisdom. A scholar seeks evidence wherever it may be found.

Secularism makes no attempt to synthesize areas of learning—Politics, government, economics, social science, literature, and fine arts—these become but individualized tag ends of an educational process called higher education. Synthesization cannot take place because there is no spiritual alignment bringing about a directional coherence to learning. Secularism has a directionless objectivism because it deals with human and natural ends. Man cannot search for wisdom and relegate religious philosophy to a secondary position in the halls of learning. Scholastic myopia is invariably caused by philosophical illiteracy.

Without a properly trained Christian religious scholar there is little hope for synthesizing the implication about man's highest

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aspirations. Though today man is bedded down in a paradise of ideals, his preachments are as variegated as the sands of the desert—brotherhood, love, charity, service, beauty—in all these man turns toward charitable considerations of all kinds—service organizations for international good will and peace. This humanistic religion, worship of the ego centric man, has been left withering at the wayside; materialism has broken his spirit because there is no ultimate reality. The *core seal* of all humanity, God, the fatherhood of man, revealed the brotherhood of man. History has been strewn with secularist failures. Today man is taunting his very existence. His aimlessness is a manifestation of the miscalculated direction of his egos.

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### What Should a Pastor Receive?

For city-dwelling ministers, \$3,000 yearly with \$720 allowed for living-quarters, \$100 for each child less than a year old, \$50 more for each year of age up to 5, then \$500 per child over that age—these were the figures very carefully proposed within the past year in San Francisco by a special committee of the Presbytery there.

# What the Churches Need From the Colleges

HOWARD E. ANDERSON

THE BASIC PROBLEM implicit in the subject, is that we have not yet formulated any very successful techniques by which organized religion can implement its basic points of view in our culture. To be honest about it, the Church has never known exactly how to transmit the religious perspective effectively to all areas of man's experience in any cultural pattern. I, for one, would be very hesitant to submit all avenues of life to the pressure of any known form of ecclesiasticism, and yet, on the other hand, I am conscious of the serious consequences we face if we continue to dichotomize our social framework by a continuing schism between the religious and the secular. This is a frank admission that I do not have any pat answers to the question before us. Therefore, let us approach this subject humbly because all the truth is not at our disposal. The very nature of the subject implies at least constructive criticism of the college but we must tread softly knowing that often the Church has failed to prepare the student adequately to meet the patterns of current culture which are constantly "... threatening to bind our souls with secular chains." So, as a backdrop for everything which I may say, there is always the realization that, in many ways, the tables could be turned and the college president could, without any great difficulty, speak on the subject, "What the College Needs from the Church."

First, let us define some of the terms that we will use in this paper. It is impossible for one man to speak for the Church and yet that is what I must do in order to say anything. Let us remember that I am speaking for the Church "on my own", without conferring with anyone. (This is typically American and thoroughly in keeping with the traditions of Protestantism!) We must also distinguish between three kinds of colleges which exist

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in modern life. There is the church college, the state supported college and a kind of "in between" school which is not supported by state funds and yet is not vitally related to any organized religious group. It is important to divide colleges thus because what the Church has a right to expect from each group is different in each case.

We should be able to dispose of the first type quickly. It ought to go without saying that if any religious organization sponsors and supports a school then that school should reflect the basic viewpoints of that particular religious group. Theoretically, at least, there should be no question of academic freedom or difference of policy when a college exists quite frankly as a propaganda agency for that particular church. Even those denominations which are concerned about the accreditation rating of their schools should have the fullest cooperation of the administration and faculty in making their own educational institutions correspond to their doctrinal positions. Any college that bears the stamp of approval of a sponsoring religious group should have the good grace to serve the purposes of its mother agency with absolute loyalty.

Trouble begins to arise as we confront the last two types of colleges. Within the last one hundred years we have seen a metamorphosis take place among many of our traditionally church related colleges. What once were schools bearing the name and sign of distinct religious groups have become virtually independent although like Wordsworth's "Soul" they still trail clouds of glory as they come from God who was their home! What the Church has a right to expect from such schools is wholly a matter of opinion. My own observation has been that the relation between such institutions of education and the Church is at best rather nebulous. This condition is not surprising when we consider how the church college has been caught between the horns of a dilemma. If it remained a real church college it faced extinction. Churches, already burdened with financial problems, have found it impossible to underwrite the expenses of *their* schools. On the other hand, growing state universities have had tax money for buildings, faculty and program. Therefore, these "church" colleges have had to look to wealthy churchmen for needed funds in order to

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stay alive. Consequently, these college boards of directors have changed complexion; instead of presenting a solid denominational front many such boards now are highly interdenominational.

Now I should not like to be thought of as a reactionary person when I say that this change of complexion has presented us with a problem. Let us recognize that this transformation has made it almost impossible for such a college to help the church except in a very limited academic way. When a college is governed by a board whose members represent widely varied religious viewpoints, the tendency is for that school to search for the least common religious denominator. Usually in its attempt to be all things to all men it winds up as neither fish nor fowl. It may have a course in its curriculum entitled "The Bible as Literature" but it will find it increasingly difficult to escape becoming just another private secular college. In fact, I believe that this group of schools has a tendency to be even more secular or non-religious than many of our state universities. State schools make an effort to let every religious group "have a chance at its students" and so they encourage the Y's, the Foundations, the Hillel groups and the Roman Catholic Church to service their constituencies. This "in between" kind of college is usually sensitive on the other side; it is so afraid that it might offend some religious group that it "plays down" any relationship with organized religion. Frankly, I am of the opinion that the Church can expect less and less from the private college which has severed its formal relations to a particular religious organization.

What can the Church expect from a tax-supported college? Here the relation between the educational institution and the Church should be very clear. Due to the traditional American position of the separation of Church and State there should be no foggiess in the picture. The role of the state university should be that of an innocent bystander insofar as religion is concerned. In the best sense it should be neutral but not indifferent to religion. What should the Church expect then from a tax supported institution of higher learning?

First—it should expect the administration and faculty, as intelligent people, to have an intelligent attitude toward religion. One of my "pet peeves" is that university instructor who goes out of

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his way to make snide remarks about religion in his class room. Invariably his "pot shots" are based on an abundant ignorance of his subject. It seems that religion is the only field where anyone is an expert. It is startling to see a well trained man in his own area of study speak derisively about something concerning which he is merely prejudiced. Again and again we have witnessed this in the university class room. Every preacher who is located near a university campus has had to counsel with students who accept anything which the professor says as "gospel truth." They come to us saying, "I don't believe such-and-such any more because Dr. Grotius says that religion is all superstition." Now Dr. Grotius would be the first to demand that a man be an authority in *his* field before he makes any categorical statements but he is perfectly willing to assume authority in the field of religion. Maybe he just marks it down as good clean fun but he forgets that his students look on him as a scholar and that they usually do not recognize that he has stopped teaching and "started meddling." No real scholar should ever make statements about religion in his class room unless he has qualified as an intelligent student of that subject.

Second—the Church should expect the state university to "stay out of the act"! Many tax supported colleges think they are doing the Church a favor by including "religious" classes in their catalogues or by establishing chapels on their campuses. I am not very impressed by such procedures. In the first place any Bible course that a state university can rightfully offer will be of doubtful value. Usually such classes are located in the English department under the general title, "The Bible as English Literature." This procedure is about as useful as having a class study the Smith and Jones textbook on Zoology as English literature! Granted that the King James version of the Bible is one example of one kind of English literature, I doubt very much that it can be studied merely as an example of literary endeavor. I am also certain that few English instructors could qualify as competent students of both the Old and New Testament. It might be helpful if our great state universities would employ a man in the philosophy department to teach some classes in the Philosophy of Religion, and another in the psychology department to teach the



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Psychology of Religion, and perhaps someone to interpret the sociological phenomenon of religion but I have observed that few of them want to "waste" their money on such projects. Instead they may assign some professor an added teaching load to try to cover these fields. Consequently wherever a university is experimenting with these fields it is doing it with men who have never been trained for such work. Thus real damage is being done and very little good is being accomplished.

As a churchman I am not flattered when a state university tries to sponsor an "all faith" chapel on campus. I can not conceive of the type of architecture that would be necessary to satisfy the spiritual needs of Jews, Protestants and Roman Catholics. No matter how exalted the intention the result would be meaningless because a campus chapel, sponsored by a state university, would probably become a competitive church, so stripped of religious meaning that it would be a poor substitute for the real thing. So long as we maintain the doctrine of separation of Church and State we should avoid the identification of organized religion and public instruction. In fact, I would go so far as to say that no religious group should use any campus buildings for religious purposes. All religious instruction and services of worship should be held off campus under the auspices of whatever religious groups want to furnish buildings, facilities and leadership for these purposes. It is the responsibility of the Church to teach and preach its doctrines and the Church should not expect nor desire the state to do this work. The fact that the Church may not be doing a very good job of furnishing students with off-campus schools of religion or church programs is to our shame but we should not expect the state to do it for us.

Third—the Church really needs sympathetic understanding and intangible cooperation from a state college. The one thing that both institutions have in common is that they are interested in creating certain viewpoints in the minds of the young people over whom they have some influence. If the usual national statistics hold true with college students, about half of them claim at least nominal relations to some organized religious group. This means that churches and synagogues have some responsibility for about half the student body in any state college. Those organized relig-

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ious groups that surround a campus should at least have a chance to service their constituencies. The college should not dismiss potential relationship lightly. When a college accepts students to its class rooms it also accepts a certain responsibility for the total welfare of these young people, which means that it should create a favorable atmosphere in which the religious groups can do their work.

One thing I would like to see happen would be this: the college administration and the religious leaders should sit in conference regularly to consider how they might work together (within the recognized framework of separation of Church and State) to service the religious fifty per cent of the student body. It seems to me that both groups would profit from such informal roundtable sessions. Another intangible bit of help would be for the administration to let its teaching staff know that it encourages its faculty to maintain an active healthy interest in all community affairs, including religious groups (for those professors who belonged to such groups). It certainly would help religious groups if the college would let Sunday alone. There is an increasing tendency for state universities to schedule concerts, lectures and semi-religious programs on Sunday afternoons or evenings. Since many religious organizations try to hold meetings with their students at these times this tendency creates a difficult problem for them.

Since I do not feel that the state college should offer classes in the religious field I am highly in favor of religious groups taking on this responsibility. Such classes should be offered off campus by the religious organizations which are responsible for teaching such subjects. This can be done individually or, better still, cooperatively. Since the college would probably admit that a certain basic understanding of a man's religion is essential before he can call himself an intelligently informed man it seems to me that the school could grant credit for such classes. Of course, the faculty would have the right to insist that academic requirements be met. The number of credit hours would have to be limited also. However, knowing the academic standing of most religious leaders surrounding the average campus it should not be too difficult to meet the college standards for such classes. Although I would not insist that this matter of accreditation is a must, it would be

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helpful and certainly would not violate anyone's conscience.

I am perfectly aware that another paper could be prepared showing what the colleges have a right to expect from the churches but that has not been my subject. What I have tried to do is to speak as a churchman showing how the colleges might help organized religion service its student membership. After all this has been said, let me return to my opening words: the basic problem is for the churches to discover those techniques by which their influence can be successfully channeled to people. The worth of this paper is that it may make us aware of some of the difficulties that we face in our creative relationship to one segment of our constituencies, the college students.

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### N.P. Restaurant. 1:00 A.M.

She was only a hash slinger's daughter, and a lily of the alley. He was obviously of the variety popularly known as a mental (and moral) "meat ball." But she spoke profound thruth when she rang up his money, watched him go out, and said (without profanity): "That guy is a B.A. or a A.B., or something. Why do some folks waste money sending their kids to school? If only some of the rest of us could have a chance!"

Sister: every school teacher has asked the same question!

LAURENCE FIELD

# The Problem of Philosophical Method in the Teaching of Ethics and the Philosophy of Religion

HAROLD A. DURFEE

IT IS QUITE OBVIOUS to anyone acquainted with contemporary philosophical and religious literature that the problem of philosophical and theological method is one of the most difficult problems confronting modern thinkers in these fields. This article attempts to consider some aspects of the problem of method as it bears upon the teaching of ethics and the philosophy of religion, and further as it bears upon the philosophical position adopted by students who take such courses. Although the remarks are really applicable to all courses in philosophy, these two subjects are selected as possibly most relevant to the readers of this publication.

Our age is probably more concerned than earlier periods with the problems of methods of analysis. Much of this current discussion has arisen from the philosophical schools of Pragmatism and Positivism. From the point of view of these philosophical positions many of the theoretical issues which have been of concern to earlier ages are no longer meaningful problems. I have in mind especially problems of metaphysics and theology which are so closely related to discussions of ethics and the philosophy of religion. It is often held that many of these questions cannot be answered and therefore are not to concern us. Consequently we are led to the pragmatic position that one should deal only with problems to which one can find empirical and workable answers. On the other hand, it is held that statements made in answer to metaphysical or theological questions are meaningless statements and thus in the last analysis, we are led to the position of Positivism where one deals only with statements grounded in empirical ex-

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perience, and philosophy is reduced to an analysis of language and logical syntax. Apart from these points of view there has been some further analysis of method. Discussion has arisen concerning the possibility of other empirical philosophies of religion and ethics and there has also been some attempt to analyse the nature of method from various a prior-non-empirical positions. Such discussions of method, however, from whatever point of view, have nearly always been at the highest level of abstraction.<sup>1</sup> It has been analysis in the context of finest philosophic discussion. We have practically no interpretation of philosophical method at the level of elementary philosophical instruction. Little has been done to transfer the methods of philosophical analysis at the highest level to the level of undergraduate philosophical education. The undergraduate student (and too often the graduate student as well) is given little instruction in how to deal with philosophical problems and approach their solution.

As a result, the student finds himself in a very strange and difficult situation. In nearly all of his college work, especially in the natural and social sciences, he is confronted with a great deal of data. The facts overwhelm him. He gets the impression that these subjects consist of all answers and no real problems. If there are problems to be solved in the field, one only finds these really important problems at the far reaches of the discipline, after one has gained considerable mastery of the subject. Even when the student has gone this far and discovered a real problem he has a method by which to solve it, or at least attempt its solution.

The situation in the study of ethics and the philosophy of religion often appears to the student to be just the reverse of that in other fields. In these fields the student is aware of many problems, everything is a problem. The problems overwhelm him. Further, it too often appears that there are no answers, at least no satisfactory ones, and what is worse—there is no method by which to find answers. He may learn of the answers of others but is soon aware of the problems they confront. He may learn of the ethics of Naturalism and Idealism, of Platonism and Aristotelianism, of Process ethics and varieties of Christian ethics. He may study the various alternatives in the field of philosophy of religion such as Liberalism, Neo-Orthodoxy, and Neo-Thomism; but he

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soon finds that even the presenting of these ideas is but the statement of a problem. He is usually given no method for meeting these problems. The nearest a student may get to what he needs is the instructor's analysis of the problem and the answers which the instructor has found helpful, with possibly a little indication of his method analysed and presented at a very advanced level. This is of little help. It may make the student a disciple but it doesn't make him a philosopher, one who knows how to think philosophically.

The student not having been presented with a philosophical method has little idea how to find out whether or not there is an ethical *a priori*; whether or not ethics are grounded in Platonic essences; whether Neo-Thomism, Liberalism, or Neo-Orthodoxy is right in its analysis of the relationship of reason to Revelation; whether or not values are ultimately relative or have some universal status, etc. One might say that these ultimate philosophical issues need not be presented to undergraduate students, and that the student can be told something of the issues in ethics and philosophy of religion without pressing to these final points of metaphysical and theological concern. In reply, it should be said that the student will surely raise these issues even if the instructor does not. Furthermore, and possibly more important, if the instructor does not introduce these basic issues, he has not really dealt with the heart of the ethical and religious conflict of modern man; he has avoided the basic philosophical problems present in modern ethics and philosophy of religion. This lack of method has the advantage of presenting the student with many problems, and he then has the most important task of discovering which are the really important questions. This is good in itself, but he has no method with which to perform even this task.

It seems to me that this situation calls again into question the objectives of philosophical study at the undergraduate level. Such courses can always be justified as courses in cultural history showing the social and cultural forces in the realm of ideas which have shaped modern civilization. It would seem that few departments of Philosophy and Religion however, would be content to consider themselves merely adjuncts of the history department. Rather than that, they wish to help the students to reflect in these

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areas which are of ultimate concern, and to show them the possible basis for the ethical and religious decisions which we all have to make. They wish to confront each student with the ultimate questions as to the meaning of human existence and, having indicated the major alternatives which thinkers have offered to these problems, ask him to come to some conclusions. Few departments really desire to be dogmatic and give the students the answers, for they want him to find his own answers. In short, they are training students to perform the function that a human being cannot escape—that of philosophizing. They are failing, however, to give understanding of, or instruction in, the method by which he can do this; a method by which he can find meaningful and valid solutions to his philosophical problems.

The problem of method becomes especially important in a day when the demand for general education is increasing. Now the ethical, philosophical, religious, and theological issues of life are increasingly recognized as important and as having a rightful place in the college curriculum. The philosopher has an opportunity not only to show the relevance of his study, but the methods. Otherwise the student is hopelessly lost, and the discipline itself may suffer.

There is one major consequence of this situation philosophically. The inability of a student to find a method often has a strong bearing upon the philosophical position he accepts. In view of the fact that he has been given little or no instruction in method, he tends to draw one conclusion. He concludes that the problems with which philosophy has been traditionally concerned are irrelevant, and that many of the basic issues of ethics, metaphysics and theology are false issues. He concludes that many of these problems cannot be solved and so are not worth worrying about; thus he becomes basically a good Pragmatist. If he does not draw this conclusion, he often takes the other alternative and concludes that metaphysical and theological statements at the root of ethics and the philosophy of religion are meaningless statements; thus he becomes a good Positivist. This often seems to be the outcome of his study regardless of the content of the course, and regardless of the philosophical position of the instructor. Even though he may have studied ethics or the philosophy of religion under the most ortho-

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dox of Christian instructors, without an analysis of philosophical method at the student level, he may well be driven to Pragmatism or Positivism. I do not intend here to argue the validity of either position, but I doubt if many readers of this journal intend to create a student generation necessarily and logically driven by default to these philosophical positions. That seems, however, to be precisely what we are doing. Unless we give more specific instruction in philosophical method than we have so far done, the student has no other alternative.<sup>2</sup>

I do not mean to imply that a method can be found which will automatically produce the answers to philosophical issues, or even that there is only one method. I do not ask for a method that is outside the circle of any particular philosophical position. The validity and significance of many of the traditional metaphysical and religious concepts is still maintained by many. The student, however, knows no way of finding the philosophical validity of such abstract concepts. Unless these points of view give instruction in method at the undergraduate level, they will implicitly, although unintentionally, foster Pragmatism and Positivism in the minds of the students. This seems to me to be the inevitable consequence philosophically of our neglect of method. Further, I do not mean to say that analysis of method can in any way take the place of ultimate commitments of faith. Even within the limitations of a particular faith, however, there is need for elaboration of philosophical method.

LET US NOW consider what would be involved in the analysis of method at the undergraduate level. It would seem important that the student be shown a way to find out the basic statements of faith at the root of his thinking. Having made a certain leap of faith, he should be shown how to distinguish these commitments from the consequences which follow from them, and from points which may be established as a result of empirical analysis. Too many students in our day who come to college with a religious point of view tend to establish everything by faith, regardless of available empirical data. The student needs a method by which he can discover his essential postulates of faith, especially when he is asked to philosophize by scientific method. The



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nature and use of scientific method in philosophy at the undergraduate level needs considerable analysis and explanation as to the exact steps one should take. He also needs to be clear as to which points of his philosophy are matters of faith and which are logical consequences of this faith.

Further, the student needs to be shown how to develop the logical and necessary conclusions which follow from his basic postulates. Courses in logic have singularly failed in relating elementary instruction in logic to this problem. Once having the student aware of his assumptions, there is a need for careful analysis of the logic involved in his development of these postulates. When this is clear he will have a consistent world outlook and only then will he realize the real implications of his assumptions and their relationship to the basic assumptions of the ideas presented in a variety of courses. Here also the importance of philosophy in everyday life has been neglected, for the student is too seldom made aware of the philosophical assumptions of many ideas gathered from the variety of courses he takes.

The analysis of philosophical method should also teach the student how to discover the philosophical aspects of experience. Throughout the campus he is instructed to use the scientific method in the analysis of experience. He is seldom told, even by scientific philosophy how to apply scientific method to his experience and find there the philosophical point. He needs to know by what method scientific or otherwise he may analyse experience to deal with the problems concerning the reality and nature of self, freedom, God, equality, essence, truth, revelation, and countless other philosophical realities. The student does not want or need dogmatism, religious or scientific, but method; he does not need philosophical conclusions but a method of philosophizing.

These last few remarks by no means exhaust the reasons why the analysis of method is needed or indicate its value, but may serve to illustrate some of its functions. If undergraduate courses in philosophy especially ethics and the philosophy of religion are to be more than courses in cultural history and cultural and philosophical confusion, the method of analysis needs considerable attention. If elementary work in philosophy is to avoid the pitfalls of dogmatism of whatever kind, analysis of philosophical method

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is urgent. If such courses are to help the students to think and are to have rightful place in general education, the problem of method is most important. If philosophy courses are to teach the student how to deal with philosophical problems, because in his everyday life he must deal with ethical, metaphysical, epistemological and religious issues, they need to give the student a great deal of help on method and procedure.

The student does not need another's philosophy; he needs to learn to philosophize. Only with this will conflicting world views become important to him, and philosophical aspects of life become more apparent. As a result, he will be able to perform a more creative role in his vocation and in his society, and thus be aware of his assumptions, learning how and when to adjust his first principles to the realities of life and history. Ethical decisions will take on the existential character and import which is their very heart, and his world view will come to have real meaning for him. Only with knowledge of method can he avoid the otherwise inevitable conclusions of Pragmatism or Positivism. He may still accept these philosophical conclusions and positions after an analysis of method is presented. This is his freedom. But he can hardly escape accepting them, even in Christian Colleges, unless he is given a method by which it is possible to reach other conclusions. Analysis of method is by no means a cure-all for the many problems of philosophical education. If the student however, is to realize his potentialities as a creative, individual thinker, and is to be truly liberated by his philosophical education, I am quite sure that analysis of method is a basic prerequisite in philosophical instruction. With such training he may become a philosopher and not a disciple.

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<sup>1</sup> Most especially R. G. Collingwood, *An Essay on Philosophical Method* (London: Oxford, 1933); C. J. Ducasse, *Philosophy as a Science* (New York: O. Piess, 1941).

<sup>2</sup> In support of this thesis one may well reexamine statements concerning method in introductory textbooks in philosophy and ethics.

# Religion and the Great Composers

A. M. HENDERSON

*Organist and Choirmaster to the University of Glasgow*

IT IS NOT CUSTOMARY to go to the lives of the great composers to find an incentive to worthier accomplishment and a confirmation of our faith; but even a short study is interesting and helpful.

With Johann Sebastian Bach, "The Father of modern music," we shall make a good beginning. He was the most distinguished member of a large family of musicians who lived in the beautiful Thuringian town of Eisenach and neighboring towns, for some two centuries. They were a simple, honest, straightforward, high-minded race; they lived quiet, domestic lives, and devoted themselves to their art.

Bach was one of the world's great creative minds; an original genius of the highest order, and a consummate master of the art of composition as understood in his day. He was the greatest organist of his time, and his church compositions for the organ and harpsichord are among the noblest and most significant the world has known. His moving setting of the Passion according to St. Matthew will ever remain one of the monuments of Protestant religious art.

Of Bach himself we know that he was not only a staunch Lutheran, but a loyal son of the Church, and ever a humble Christian. In a music book intended for the study of one of his sons he writes, "The whole aim of all music should be nothing else than God's glory and the refreshment of man." As Mendelssohn said, "Bach's music transforms into a temple every room in which it is played." In his life and work Bach had ever carried with him a sense of duty and of the presence of God, and on his deathbed his last act was to dictate to his son-in-law his beautiful Chorale-Prelude, "Before Thy Throne I Come."

Bach's great contemporary, George Frederick Handel, was born in the same year, 1685, in the Saxon town of Halle, no more than a hundred miles from Eisenach, yet the two never met. Like

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Bach, Handel was brought up in the Lutheran Church. Unlike him, he traveled widely and was equally at home in Hamburg, Florence, Rome and London.

Handel was a large, vigorous man, open-hearted and generous, of unconquerable will, energetic, industrious, and withal full of genuine religious feeling. The themes he loved to treat were such as called forth joyful adoration and worship. The two great climaxes in *The Messiah*, the "Hallelujah Chorus" and "Worthy Is the Lamb," are unsurpassed as expressions of this aspect of religious emotion; and he could treat the tender and pathetic sides of the Messiah's life and work with no less depth and nobility of feeling, as is shown in "Behold the Lamb of God" and "He was Despised."

A comparison of these with parallel passages in Bach's "Passion Music" will reveal characteristic differences. Bach dwells naturally on the scenes of the Passion; he melts in penitence, in loving, humble worship. Handel, too, feels all this, but in a different way; he hastens to exult in the glorious triumph of the risen Lord, and to sing forth Hallelujahs in some of the sublimist music ever written by man. It is interesting to note that when Handel was questioned as to his feelings when writing the "Hallelujah Chorus," he said, "I did think I did see all the Heaven before me, and the great God Himself."

In Joseph Hadyn, the composer of "The Creation," we meet with a very different type. An Austrian, born in 1732, of simple peasant folk, he spent a part of his boyhood as a chorister in the choir of St. Stephen's Cathedral, Vienna. Nurtured in the Catholic faith and by nature simple, childlike and unphilosophic, he seemed in his religious life and simple trust in God, to have lived without having known anything of doubt or questioning.

At the age of 30, Hadyn entered the service of the famous Esterhazy family of Kapellmeister. A sum of money was granted him, allowing him to devote most of his time to creative work. Hadyn remained with his patrons for 33 years, and during that time wrote several of his best symphonies and string quartets, and his oratorio, "The Seven Last Words." On the death of Prince Esterhazy, he was invited to visit England, and made two extended and happy visits. When the old master returned to Vienna, a comparatively wealthy man, he had more leisure than ever before

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## RELIGION AND THE GREAT COMPOSERS

to devote to serious composition. To this last period belongs "The Creation," produced in 1798, when Hadyn was 66 years of age.

Hadyn ever lived a very industrious, regular and well-ordered life; through all his varied fortunes he always remained the same simple-natured, happy and good-hearted man. As a natural result, his religious music has little of the introspection and depth of Bach, or the solidity of Handel; but it radiates a joy and gladness that are indeed refreshing.

Sometimes in his masses we meet with what seems like a too-light-hearted gaiety; but it is only the child-like Hadyn dealing with thoughts which are theologically beyond him. Once, on being reproached for an excess of happiness in his religious music, he is reported to have said: "I cannot help it, I give forth what is in me. When I think of the Divine Being, my heart is so full of joy that the notes fly off as from a spindle, and as I have a cheerful heart, He will pardon me if I serve Him cheerfully."

During the composition of "The Creation" we get another glimpse of him. "I was never so devout as then; daily I prayed for strength to express myself in accordance with His will."

Mozart, whose wonderful work was accomplished in his all too short lifetime of 35 years, has been well described as "the greatest musician by the grace of God" that the world has ever known. Tchaikovsky writes: "I begin with Beethoven, whom I praise unconditionally, and to whom I bend as to a god. But what is Beethoven to me? I bow before the grandeur of his creations, but I do not love Beethoven. My relationship to him reminds me of that which I felt in my childhood to the God Jehovah. I feel for Him—for my sentiments are still unchanged—great veneration, but also fear. He has created the heavens and the earth, and although I fall down before Him, I do not love Him.

"Christ, on the contrary, calls forth exclusively the feeling of love. He is God, but also Man. He has suffered like ourselves. We pity Him, and love in Him the ideal side of man's nature. If Beethoven holds an analogous place in my heart to the God Jehovah, I love Mozart as the musical Christ. Mozart was as pure as an angel, and his music is full of divine beauty."

Mozart was a member of the Catholic Church, and ever a simple believer. With a nature entirely unworldly, his outlook on

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religion and life seems to have been as childlike and trusting as that of his great contemporary, Hadyn. In a letter to his father he wrote, "Have no concern for me; I have God ever before my eyes; I acknowledge His omnipotence. I fear Him, but I also acknowledge His love, His mercy, and pity towards all His creatures; He will never forsake His servants. I submit myself wholly to His will, and so it cannot fail I must be happy and content."

Again, "I never lie down to rest without thinking that, young as I am, before the dawn of another day I may be no more; and yet nobody who knows me would call me discontented. For this blessing I thank my Creator every day, and wish from my heart I could share it with my fellow-men."

Even so short a study as this, is enough to confirm us in our faith, and also to make clear that in the hands of these four great masters, the beautiful art of music, was indeed the handmaid of religion.

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## Our Serious Youth

Age commonly underestimates youth. Our boys and girls are older than we think. A common mistake is to assume that the way to win them to the church or the home or even to a college is by offering them plenty of amusements. That is an area where youth needs little help, and it is not the place where their hearts lie. Down underneath they are terribly serious. What they really hunger for is some contact with the realities of life. They do not want the church to go into the amusement business; rather do they ask that it give them an intimate contact with genuine religion. They do not go to college to have a good time but to learn about life. The enthusiasm with which they enlist for work camps in which they often pay for the privilege of laboring with their hands and backs is indicative of the true spirit of youth. The higher the goals which are set, the more enthusiastic their response.

JOHN R. SCOTFORD in *Advance*

# The Rural Church Looks to Higher Education

EDWIN L. BECKER

I HOPE IT COMES as a surprise to no one that the rural church looks to higher education. We now know that not all country people live in the country and that those who do are not all rubes.

There are three points at which the work of higher education bears directly upon the life of the rural church. They can be stated in terms of the purposes which colleges and seminaries may serve in behalf of the rural church.

*Purpose number one* is to train ministers, and other leadership for the rural community. Arthur E. Morgan writes that "The small community has supplied the lifeblood of civilization, and the neglect of it has been one of the primary reasons for the slowness and the interrupted course of human progress." Dr. Morgan further demonstrates that "since the small community is the controlling source of population of a country, the character of the small community becomes the character of the country."

It is important, therefore, that young men of Christian character and ability have their eyes and hearts opened to the opportunities for service in the smaller communities of America. It is the colleges which train teachers, lawyers, pharmacists, doctors, businessmen. There should be in a Christian college the challenge to use talents in the overlooked places and where the investment of life may produce long range results in terms of Christian civilization.

As to the ministry, it is probably an illusion to expect that any great number of ministers will make and stick to a life-long commitment of service in the rural church. There will always be a nucleus of such and others should be encouraged to make such plans. However, they alone will not solve the problem of leadership in the thousands of rural churches in our land.

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Dr. Becker is National Director of Town and Country Church, United Christian Missionary Society.

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Why should it not be possible for scholarship funds to be set up in connection with some of our institutions of higher education for the training of a rural ministry? Such grants should be made to qualified students who will commit themselves to serve a rural church for a definite period after graduation, say five or eight years. Men with careful training for the rural ministry, giving five to eight years to it may often find it to be the place where their entire ministry can be most profitably invested.

The rural church knows better than to look to Higher Education alone to solve its need for ministers. It knows it must often raise salaries, reorganize its parish life, and show greater promise of development. But it also has confidence that the college and seminary will be able to inspire and train men willing to take some of the risks to security and recognition that the rural ministry entails.

*Purpose number two* is to serve the rural church through a field work program. A recent survey found that 727 students attending colleges and seminaries affiliated with the Board of Higher Education of the Disciples of Christ are engaged in major forms of religious field work for which they receive financial remuneration. 570 of these are serving as pastors of rural churches.

This means that more than one-fifth of all rural churches of the Disciples of Christ are served by students. Stated in another way, more than one-half of the rural ministers of the Disciples of Christ are also enrolled as students in colleges or seminaries. So far as I know, there are no figures available for the situation in other denominations, but it likely is not far different among other evangelical bodies.

This has extensive implications both for the rural church and for the college and seminary. These schools must be aware of the direct influence they have through their students upon the quality of life in more than 1,000 rural churches. Greater care needs to be given to the placement and continued supervision of students in churches. The opportunity to make the student pastorate a laboratory experience can be greatly enlarged. The college and seminary has an obligation to make the religious field work of the student more helpful both to the student and to the church in which he works.



## THE RURAL CHURCH LOOKS TO HIGHER EDUCATION

*Purpose number three* is to discover and disseminate the knowledge of effective rural church methods through experimentation and demonstration. Use the analogy of the college of agriculture which not only teaches on the campus but, in many ways, extends its educational functions throughout the hinterland which it serves. I would like to push the analogy further at two points. First of all, colleges of agriculture have three functions: teaching, research and extension. Each of them is a major and they stand together. Why should not the Christian college, and particularly the seminary conceive of its functions in similar terms. Through observation and experimentation, the seminary should be bringing to the leadership of the church the last word in church procedures as well as Biblical criticism. With the large corps of student pastors in many types of situations, the opportunities for experimentation are at hand.

The second point of the analogy is that the ag college is not dependent upon its own resources alone, either for research or extension. The public through the treasury of the United States, contributes specified funds for the research and extension program of the institutions.

Here is a place where state and national agencies should be joining with willing colleges and seminaries, bringing together plans and resources for greater service to the church as a whole and particularly to the rural church.

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## Religion and Education

Religion and education are thus two interdependent ways of supporting the human career on behalf of a Kingdom of Righteousness. The one supplies the dynamism for all-round moral responsibility; the other supplies a large measure of "know how" for undertaking moral behavior. They are servants of the same master. Education strives for intelligent competence as to human choices in all behavior. Religion strives to join with that competence a sense of the absolute imperative, of zeal and devoutness for the common human enterprise. *Ordway Tead.*

# The Role of the Christian College in a Secular Society

WILLIAM F. PINKERTON

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**W**HAT IS A CHRISTIAN college, and what constitutes secular society? Answers to these questions can not be very complete in a short article, but if one is to attempt even a casual discussion of what a Christian college should do in a secular society, some kind of preliminary answers to these questions will be necessary.

Secular society is what we see all about us in the realm of human relations. The great dominant forces that control human institutions today are not Christian Politics and government, economic and business relationship, recreation and entertainment, family life, art, music and education—all are far from being governed by the Christian ethic. To be sure, all is not bad; the Church is ever at work to overcome the secular nature of society, and in some limited areas has achieved notable success. But by and large society is secular. The task of the Church remains the same—to proclaim and to practice the Gospel of Christ until the world is redeemed.

## TO ADVANCE CHRISTIAN STANDARDS AND CONCEPTS

But how can the Church do that more effectively? What is the place of the Christian college in such a program? And what is a Christian college anyway? It is to this question of the role of the Christian college in a secular society that this article is addressed. It is more difficult to define the Christian college than it is to describe the secular nature of society, but a suggestive list of standards for the Christian college has been proposed by Dr. A. Leland Forrest, dean of Taylor University. The standards are as follows:

1. The Christian college fosters a total spiritual interpretation of man and nature.
2. A Christian college is one in which persons are central.

### THE ROLE OF THE CHRISTIAN COLLEGE

3. A Christian college is one in which beliefs eventuate into life.
4. A Christian college is one which provides for Christian freedom.

Space does not permit a discussion of these standards except to point out briefly some ways in which a college will function in a secular society if it is governed by such principles. Taking the last standard first, what about the principle of Christian freedom and its implications for a Christian college? Dean Forrest has in mind principally the matter of individual liberty of conscience in questions of personal piety. The Christian life is governed by the indwelling spirit of Christ, not by the imposing of rules and regulations from without.

### TO MAINTAIN ACADEMIC FREEDOM OF EXPRESSION

But in addition to this aspect of the question of liberty is the compelling question of academic freedom. We live in a time when the pressure for conformity to accepted patterns of thought is increasingly great. It is also impossible for the state institution to maintain freedom in areas of political controversy, for instance, when the support of the institution is dependent upon political favor. A feature story in a leading Eastern university newspaper of recent date illustrates the point. A prominent local judge was demanding the resignation of a professor in the university because, he said, "(she) . . . has been teaching our young people that there is something wrong with this country." Be it said to the credit of the university that the faculty member has not resigned and has not been dismissed for teaching such heresy! But who can tell when the increasing power of the state will make it impossible for the state supported institution to maintain academic freedom? Will the church college be able to maintain its freedom any longer? If it remains Christian it must!

### TO FOSTER CHRISTIAN PRACTICES

Christian character is the end-purpose of Christian education, and the college that does not build Christian character can hardly be called Christian. Dean Forrest describes this function of the Christian college as turning beliefs into life. "Beliefs must

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not become mere shibboleths to be repeated. Spiritual ideals and beliefs must become concrete in actual living." But how can this be done in college? Take one example in the area of brotherhood which is a Christian belief. The Christian college will not only refuse to practice the common discriminations against persons of another color, sect or nation, it will positively seek to include students of widely differing national and racial characteristics within its student body. The practice of brotherhood in action on the college campus will lead to the multiplication of the spirit of brotherhood in society at large.

### TO PROVIDE PERSON-CENTERED CURRICULUM

The centrality of persons in the program of education, rather than courses or credits or semester hours, is a standard that is being recognized more and more in the educational world. Secular institutions claim this purpose no less than the Christian college. The distinction that the Christian college must seek is the putting into practical effect this objective of a person-centered curriculum which is so dear to the heart of professional educational psychologists. Perhaps the greatest single need in this direction is the establishing of adequate counseling services which will take into account individual needs and abilities, and which will stress the church vocations. The church college is still the source of the great majority of Christian leaders in the church. The Christian college will not only continue to supply this stream of leadership for the ministry, mission fields, educational work of the church and other church vocations, it will also place much greater stress upon the preparation for Christian service in all the vocations. Secular institutions cannot be expected to do this; the church college must do it.

### TO PROMOTE SPIRITUAL INTERPRETATION OF MAN

Considered in reverse order, the first standard of the list is perhaps the most obvious and undoubtedly the most important: to promote a spiritual interpretation of man and nature. This, of course, means a Christian emphasis in the teaching of all the sciences, arts and humanities. It cannot be done without maintaining a faculty of genuinely committed Christian professors.

## THE ROLE OF THE CHRISTIAN COLLEGE

What is taught in chemistry and history is just as important as what is taught in Bible if this objective is to be met. It means nothing less than that the total impact of the college experience upon the student will be Christian. If God is a reality in experience, and if Christ is the revelation of God as love, then every aspect of human activity is to be considered as subject to his influence and control. On the college campus that includes everything from the president's office to the janitorial service; from the biology examination to the athletic field. If only "total diplomacy" can stem the tide of Communist imperialism as our State Department declares, so also only "total Christianity" can save the church college from the secularism of our society.

Thanks to the United Presbyterian.

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## War or Peace?

Something has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. . . . What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful . . .

Our greatest need is to regain confidence in our spiritual heritage . . . There is no use having more and louder Voices of America unless we have something to say that is more persuasive than anything yet said.

JOHN FOSTER DULLES

# Our Faith and our Colleges

JOHN L. KNIGHT

*President, Baldwin-Wallace College*

THE "COLLEGE AGE" may be defined as one of emerging and developing maturity. The college student is reaching maturity—physically, emotionally, mentally, socially, and religiously. To produce the mature, intelligent citizens is the goal of all sound higher education. Our church-related colleges seek to develop the mature, intelligent Christian citizen.

The church-related colleges at their best have always had a vital concern for the maturing faith of students. With deliberate purpose they unite religion and education. As Dr. W. A. Smart recently put it "They believe in a definitely Christian quality of life, and they believe that through the teaching process they can help to create it." By purpose, tradition, and program, church-related colleges stand for the Christian way of life in the field of higher education.

This is not to disparage state and private schools. It is not a criticism of the splendid personnel of such faculties, nor to call them unchristian or anti-Christian. It is simply to point out a difference of design and purpose which at once distinguishes the church-related colleges. These church-related colleges represent the Church at work with that particular "college age" person who is in the process of reaching maturity. With the Church they share a common task and responsibility for religious growth.

The current phase of the Advance for Christ and His Church emphasizes this matter of faith. One natural outcome of this program has been to accentuate the religious role of the colleges and its relationship to the total work of the Church. Thus there is an expanding understanding which must exist between the colleges and the Church in undergirding students with an adequate Christian philosophy of life and establishing the foundations of a mature faith.

To be sure, as Bishop Fred P. Corson recently said, "Too often church people have thought that the college could do what the home and the Church have not been able to do, namely, impose

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or require religion. And they have criticized the college for not doing it."

No mature religious faith can be a matter of compulsion. On the other hand, the college can erect a program which will present the essentials of the faith in a way attractive to a maturing mind, and thus nominate the Christian way of life and promote allegiance to it.

Each of our church-related colleges offers courses in Bible and religion. The majority of them require that at least one such course be included in each student's plan of study. Since a healthy religious faith grows out of the soil of religious culture, it is logical that the college provide its students with an understanding of the Christian tradition and heritage. General courses in the literature of the Old and New Testaments, the life of Jesus, and the history of the Church, give the student an opportunity for a deeper examination and better understanding of the background of his faith.

Such courses often serve as a channel through which a student develops new religious insight and conviction. They provide an opportunity for the student to think through religious problems, clarify issues, and emerge with a more mature and more satisfying Christian faith.

As a senior student at Baldwin-Wallace College recently wrote at the close of a written report, "This report has led me back to Christianity, not the blind Christianity . . . but a real valid Christianity which not only inspires me but also seems logical to me . . . I am very happy with this new outlook."

Another student commented on a Bible course, "I had never understood the beauty and force of some biblical passages, principally because I had never read them." Upon graduation one student testified, "I shall leave college with the assurance that my religious beliefs have been enlightened and enriched. For this I shall be eternally grateful."

Of course, the subject matter approach is always a dangerous one, for the student may come to think of religion as a field of knowledge rather than as a way of life. But the preacher in the pulpit is faced with the same dilemma. So much depends upon the mode of presentation and the quality of the one who presents it.

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A student who came to college as an agnostic indicated the vital significance of the teacher when he wrote, "It is because of him that I have regained my faith in God and my belief in the Christian religion. He has a wonderful philosophy of life."

Courses in philosophy remain essential to the church colleges. Although they are "crowded out" of the course of study in some universities, their presence in the church college curricula affords the student an opportunity to relate the various fields of study to each other and to emerge with an intelligent, logical, Christian view of the universe. And a mature faith requires that one develop such a view. Christianity is postulated on a God-concept and on a moral universe.

In an age when materialism and secularism are characteristic of our economy and society, the Church and its colleges must create a consciousness of moral values and ethical ends. The secular spirit of our age must be challenged by a dynamic Christian faith.

In his Evanston lecture on "Secularism and Christian Higher Education," Dr. Goodrich C. White asserted: "It is by affirming God rather than by attacking secularism that the Christian college can best meet the issue."

The redemptive power of religion reaches maturity when a person allows the principles of that religion to become a test for life. That is, he must develop an urgent awareness that his religion makes demands upon his own life and upon the life of corporate society. The Christian faith in a Kingdom of God implies implementation of Christian principles as tests for every area of human living. A mature implementation of such principles requires a sound understanding of social, political, and economic issues. The church-related college attempts to present these subjects in the light of Christian principles.

The college also has many ways of presenting religion as a personal challenge and as a personal test. Campus retreats, chapel services, discussion groups, and service projects afford constant opportunity to awaken Christian conviction and stimulate Christian commitment.

Perhaps it should be added that although any annual revival or any similar yearly attempt at evangelism has no part in the pro-



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gram of many churches, Religious Emphasis Week is observed on nearly every college campus. Such an event highlights religion in the minds of the students, and lends impetus to the regular religious activities of the school year. But more than this, it is designed to challenge the individual, stimulate soul-searching, and lead to Christian commitment.

That students are conscious of these deeper purposes is evidenced by the fact that on one Methodist college campus a student committee recently selected as a theme these closing words of John Greenleaf Whittier's famous hymn:

*"We own Thy sway, we hear Thy call,  
We test our lives by Thine!"*

### FELLOWSHIP AND SERVICE

Belief in the Church as the agency through which the Christian way of life may best be introduced to and implemented in this world is fundamental to our faith. If the religious activities program on a college campus is truly effective, it should produce mature churchmanship. The college has a responsibility to keep its students mindful of its relationship to the Church, and of the task of the Church in modern society.

The diversification of religious activities on the average Methodist college campus provides ample opportunity for religious expression and participation on the part of every student. For example, the campus will undoubtedly have a Wesley Fellowship or its equivalent, a Y.M.C.A., or a Y.W.C.A., a pre-theological club, a life-service group, a student committee sponsoring such cases as the World Student Service Fund and providing for displaced persons, and countless other religious organizations compatible with the size of the student body.

Activities of this type have great carry-over value after graduation from college. They tend to create an interest and attitude favorable to participation in community and church organizations.

In addition, the college student can enjoy the fellowship and services of the church in the local campus community. Attending Sunday services, singing in the choir, teaching in Sunday school, and attending youth conferences are all parts of the religious life of the college student. If both the college and the church are in

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earnest in doing a good job, sound churchmanship should result.

To keep both parties conscious of the importance of joint interest and joint sponsorship, the Methodist *Discipline* requires that there be a Campus-Church Relations Committee in every campus community. This is further supported by the challenge issued by the bishops at the 1948 General Conference that the colleges be "Christian without apology Methodist with pride."

"He who saves his life shall lose it, and he who loses his life shall find it" may well be considered Jesus' requirement of a person of mature faith. To discover life as a process of giving rather than a means of getting is one of faith's greatest insights. Out of this insight often comes a decision to enter the Christian ministry or some other area of full-time Christian service. Thus the religious program of the Methodist college, like that of a progressive local Methodist church, is related to the recruitment program of Methodism at large.

The colleges have an excellent record at this point. The overwhelming majority of our ministers, our missionaries, our religious education directors, social workers, teachers and other professional servants of the Church are products of our church-related colleges. It is natural, then, that our colleges have an interest in Christian vocations.

The first Methodist college conference on Christian vocations was instituted at Baldwin-Wallace College in 1945: Its purpose was two-fold: to provide guidance for those who in high school or college had made decisions for full-time service; and to provide inspiration and information which would continue their interest and also stimulate interest and commitment on the part of other students. The 1945 session proved so successful that it has been continued and enlarged each year thereafter. Other Methodist schools developed similar plans, and now more than fifty such sessions are held in the various annual conferences.

The General Conference of 1948 passed legislation requiring that each conference have a Commission on Christian Vocations. It further established an Interboard Committee on Christian Vocations, of which Rev. Harold W. Ewing is secretary with headquarters in Nashville.

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FOUNDATIONS OF FAITH

In the final analysis the real ability of the church college to produce intelligent Christian citizens by establishing the foundations of a mature faith is to be tested by the general atmosphere of the campus. Every campus is a community and every community has a character. Some communities are more conducive to high thinking noble character and religious faith than others. By purpose, tradition, and program the church-related college aims at providing high academic training within the atmosphere of Christian convictions.

Since it is true that most students like most other people learn more from example than from instruction it is extremely important that the church-related college make a Christian impression upon its students. This means that the board of trustees, the administration, the faculty and the students must plan the total program of the college in light of definite Christian purpose. It means that the quality of life and the Christian conviction of all those who create the campus atmosphere will in no small measure determine the faith of all who come to the campus for study.

Colleges have often been accused of raising too many questions on religion in the mind of the student. This is true primarily because of the very nature of the "college age" mind and of higher education itself. The questioning mind is the maturing mind and the maturing mind is the questioning mind. Any pastor or any college counselor needs to remember that when a student begins religious questioning he is treading on holy ground. Out of his questioning may come a vital religious experience.

Thus it is neither sheer emotional romanticism nor self-exalting presumption for those who work in church-related colleges to conceive of the campus itself as holy ground. For to establish in the hearts and minds of its students the foundations of a mature faith is the church-related college's highest responsibility supreme opportunity, and constant challenge!

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"I believe in the Christian college because it stands squarely for personal development in contrast with dictatorship."

B. WARREN BROWN

## The Bible in the Life of a Scientist

**D**R. HOWARD A. KELLY was one of the world's greatest surgeons and gynecologists; an authority on radium; a naturalist known for his interest in fungi and reptilia; an author of wide note in the medical and scientific world; an accomplished linguist and traveller—a man who has been honored by scientific bodies and universities of America and Europe.

But to me he talked of Christianity, of the promises of the Bible and how his career and earthly interest are of account only as they are related to his faith in God. I had thought of scientists as strongly inclined toward skepticism. But Dr. Kelly left no room for misunderstanding. Since early boyhood he had been a student of the Bible as well as of science.

Picture the man: a newspaper man described him as "the most versatile genius I have ever met . . . He never rests . . . diversion with him is simply a change in the character of work he is doing." Mrs. Bradford, his sister, told of going with him to Switzerland on one of his "rest" trips. He was fagged out and she expected him to sit down doing nothing. "But instead of sitting down we walked seven hundred miles." His time was spent studying Swiss flowering plants. Dr. Kelly did not let a minute go to waste. So even though he was one of the busiest men in the world he could devote one to four hours a day to his Bible. He went to bed after the rest of the family and was always at work in the morning before them.

Mrs. Bradford also related an incident which occurred at Burgos, Spain. It was a raw, rainy day and she had started a fire in her room and urged him to do the same. He assured her he would not go out. After an hour she went to find him and a servant motioned her to the kitchen. "There, seated at the table, his back to the open fire, was my brother. About him were the cook, the scullery maid, the porter, and some other servants. Howard was reading aloud from a Spanish Bible the Gospel of St. John. The servants were telling him when he made a mistake in pronunciation, they being the teachers, he the pupil, and all enjoying themselves

## THE BIBLE IN THE LIFE OF A SCIENTIST

mightily. Before we left Spain he could speak and write Spanish, and he learned it in a large measure from the Bible."

For the interview we were seated in his library filled with many shelves of books. Dr. Kelly was a medium sized, well built man, grayed, pleasant, rapid in speech, radiating in intense nervous energy, and with a physique suggesting constant contact with the out-of-doors.

"A definite Christian faith is the only really important thing in life," he said. "From a strictly practical point of view it is more important than any professional or scientific research."

"Why am I a Christian? . . . the claims of the Christian faith have always been vital in my thought . . . my mother was devout and taught me to go to the Bible as the best of all books . . . as I grew older I became a student of the Bible . . . to be it is a living word . . . there was also my mother's example . . . she used the Bible constantly and taught us.

"A man who had great hopes for his children said to me 'to have my children grow up under the right influences I am sending them regularly to church and Sunday school, for I want them to be Christian men and women.'

"Sending them to church and Sunday school is good but he should have gone with them himself. When the child grows up he too will stay at home. It is useless to cry, 'do as I say and not as I do.'

"Some have told me the Bible 'wasn't practical' and 'didn't mean anything' in the battle of life or 'it wasn't true.' So I made a definite resolve to incorporate it into my own daily life and to show the world its practicability.

"When I took up medicine and surgery I resolved to go as far as possible in my profession that men might not say that being a Christian interfered with the due meeting of all life's obligations . . . Every Christian's goal ought to be this, 'it is required of stewards, that a man be found faithful.'

"Scoffing at the Bible does not disturb me—it is the result of ignorance. I was more disturbed by the critical attitude of learned men but this critical attitude has always been due to ignorance of the Bible's teachings. I have never in my whole life met a man who really knew the Bible and rejected it.

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"To meet the commoner objections I studied the various religions of the world. All this resulted in but a firmer conviction as to the unassailability of the Word of God—archaeology and history have helped me against the higher critics. Once I was reading my Greek New Testament on the train. Near me sat a woman friend who was a remarkable Greek scholar.

" 'I wouldn't read that if I were you, Doctor,' she advised. 'It is not good Greek. There is nothing like it in classical Greek.' The criticism hurt and is not without foundation. But the Greek of the New Testament speaks directly to the heart . . . and how magnificent, how heart-searching, how transforming is our own splendid English Bible, a literal translation of this same Greek text!

"Then came the archaeologists with their excavations in the West Nile Valley—papyrus letters were found—Deismann recognized that these letters were in a Greek that was identical with that of the New Testament—the explanation was that it was the 'Koine,' the language of the common people in their homes and daily intercourse and as they write familiarly to their friends and kin.

"Let him who will object, but let this be plainly stated and widely known—the Bible was spoken to and written for the common people, the Samaritan woman, sinners, blind beggars, and all the outcasts, publicans, and harlots—and for all sinners it has a deep and abiding meaning.

"The findings of the archaeologists help faith but faith finds her resting place in the Person of Christ, to whom the whole Bible brings us from Genesis to Revelation. Believe one who knows by experience is a good old motto. I have tried it and I know it is true, the very Word of God, which with Christ, Whom it reveals, is identified.

"I was early struck by, 'If a man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself.' 'Why,' I exclaimed, 'that's a challenge'—the Greek puts it more forcefully—a challenge to stop speculations and prove the doctrine by putting it in one's own life. Surely nothing could be more scientific and reasonable—all science is built upon just that experimental basis.

"I accepted this gracious challenge," Doctor Kelly went on

### THE BIBLE IN THE LIFE OF A SCIENTIST

simply, "in a new sense and have become an out-and-out "pragmatist." The pragmatist, you know, isn't satisfied with mere theory and speculations; the theory must be put to practical tests before it is accepted.

"The love of God shed abroad in the heart by Christ's Holy Spirit, both confers new interests and establishes new standards of right and wrong, a new sensitiveness regarding those things which grieve the Spirit and choke the channels of grace. Forthwith things that seemed small become big; what were considered minor details of conduct of speech, of thought, before unobserved, take on a new significance—Experience, not words, makes the love of God intelligible.

"The Christian who daily follows his Master takes grace to put off all the more obvious sins—anger, malice, jealousy, etc., and he also puts off such hindrances to running the race before him as irritability, vexation, hasty speech, impatience, and all their ilk, as he, as a branch perpetually abides in Christ as the Vine.

"Material advantages come from such transformation, both in a man's social relations and in his own physical state—the Christian life is the response of the affections to a great love manifested in Christ's death upon the cross, opening up the Way of Approach to God.

"My experience has been that it is sometimes easier for a man to give up what society calls a big sin than a lesser one—On becoming a Christian one may find his craving for strong drink eradicated but he may have a daily battle to give up smoking—on becoming a Christian one may lose the temptation to steal and cheat and gamble but may live on a battlefield harassed by all those less glaring offenses. I repeat this for emphasis—a full acceptance of the Word of God confers a new sensitiveness to right and wrong and a new vision of life in all its possibilities.

"After I accepted the Christian faith, I also became slow in passing judgment upon others.

"The Bible's rewards are wholly spiritual—there is an attempt being made today to show that a man who follows Christ becomes successful in business—it were better to invite men to sacrifice, to the loss of everything for Christ's sake. Our riches are those of the spirit and the hope of the glories to be revealed."

## CHRISTIAN EDUCATION

"Is it literally true," I asked, "that Christianity remakes men?"

"Yes, belief in the Bible gives new affection, new eyes, new tastes and interest, new expectations and desires. It throws a man's horizon far out beyond the grave and into eternity. God had, and ever has, His joy in creation, and He invites us to share it with Him.

"But you ask for some dramatic change. Here are two instances: We shall call them Wallace and MacLellan. Chums in Scotland they came together, thirty-odd years ago, to America as textile workers. Wallace married, while MacLellan remained single. They settled in the district of my sister and both being drinking men they drifted into the saloons of the mill district. Wallace's wife drank also and both men became steeped in sin and laughed at all talk of God. My sister met Wallace often in his home where he had two attractive children. He finally came to live in a notoriously evil quarter and he believed she would not go there. But she went—the children were in rags and upstairs were some half-drunken women. 'Wallace, look what you've come to,' my sister pleaded. He said, 'I just can't stop.' 'Have you ever tried?' 'I've signed enough pledges to paper this room.' 'But have you ever tried God?' 'No,' he admitted slowly, 'I've never tried that.'

"My sister asked him to get down on his knees. She and he prayed for deliverance. The following Sunday he came to her Bible class but without the Bible she had given him. 'We all have our own Bibles, Wallace,' she remarked. 'I would like you to go home and get yours.' He went—his friends jeered and hooted and said he wouldn't stick. But he did.

"Now as a redeemed man he went after his chum. But MacLellan only sneered and even though Wallace took him into his own home and supported him he would not give in. Finally he had to ask him to leave the house. He had worked to save his friend for more than twenty-five years but apparently had failed. At last MacLellan dropped completely out of sight.

"Then one day Wallace received word that 'Mac' was in the Philadelphia Almshouse. He was penniless, embittered and fast becoming blind. He cursed Wallace when he went to see him. But



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something happened inside of MacLellan and to my sister Wallace said, 'I'm going to bring 'Mac' to your services on New Year's Eve.'

"At the meeting she met him but did not recognize him. His face was that of a man who was supremely happy. Even the old lines had left his countenance—instead there was radiating joy. To her he said, 'Thank God I had to become blind in order to see.' He will perhaps not lose all his sight but he can declare, 'whereas I was blind, now I see'."

"Tell me, doctor, what effect has Christianity on the sufferer? Do you see a difference in your Christian and non-Christian patients?"

"I answer by a reference to an old lady—the day came when her last penny was gone—she arranged to be moved to the Alms-house. Her friends argued against it, saying she should stay with them but she knew they could not afford it and she said, 'If it's the Lord's will that I go to the poorhouse, why should I worry? I have implicit faith in Him; all my life He has been good to me.' Some money was raised for her to send her to a Home for aged women and she lives there happily today."

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## 9,000,000

Nearly nine million copies of the Bible were distributed in 1949 by the American Bible Society. Of this number about five million in eighty-five languages were distributed in this country. Five new editions were introduced last year.

# The Whole Man

*HOW CAN COLLEGES AND UNIVERSITIES  
HELP DEVELOP MORE COMPLETELY  
EDUCATED INDIVIDUALS*

NORMAN COUSINS

**A** FRIEND OF MINE is a highly successful lawyer. Not yet 40, he is widely known for his brilliant handling of cases in corporation law. Once outside the field of law, however, he is like a loosely sewn baseball that falls apart at the first crack of the bat.

Ask him about the 99.9% of the world outside his own particular fraction and you draw a blank. Ask him about the basic differences in ideology between the totalitarian and the democratic state, and you get no further than the bald statement that one is bad and the other is pretty good. He is a victim of that highly contagious disease of the ivory tower—pernicious academia.

A doctor friend of mine admits that the truly modern practitioner must treat the whole man, and that, in view of the relationship between body and mind, the doctor must understand something of the multiple pressures which crowd down upon his patient, affecting his mind and health. The doctor, if he is to be efficient and effective in treating the individual, must also understand the diseases that sometimes afflict the group.

Yet my friend's intensive training has limited both his horizons and his usefulness. He is an excellent clinician and can catalog a virus, but in the often more essential matter of comprehending the direct relationship between society and his patient, he flounders badly.

## HIGHER EDUCATION'S JOB

The definition of what constitutes a truly educated person has expanded so prodigiously within a single generation that the average college graduate of 1950 may be as ill-equipped for his

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## CHRISTIAN EDUCATION

place in the outside world as the average highschool or even elementary-school graduate at the turn of the century. This fast-widening gap between formal education and the requirements of a world community is one of the towering problems and challenges of our times.

That the term "higher education" has become a misnomer is not the fault of the educator. Blame history. History stopped crawling 80 years ago and began to catapult.

The danger is well-described by Whitehead—the danger that events might outrun man and leave him a panting and helpless anachronism—is by now much more than a figure of speech. We have leaped centuries ahead in inventing a new world to live in, but as yet we have an adequate conception of our own part in that world.

Confronted with this sudden and severe "upset in the metabolism of history," as Professor Donald H. Andrews of Johns Hopkins calls it, what is it we expect education to do?

No single answer can possibly have enough elasticity to be all-inclusive. We expect it to narrow the gap between the individual and society. We expect it to shorten the distance between individual capacity and collective needs. We expect it to produce the rounded man. We expect it to enlarge the ability to think and the capacity for thought.

We expect it to be helpful in creating constructive attitudes—both on an individual and a group basis. We expect it to impart basic and essential general knowledge for rounded living, and basic and essential specialized knowledge for specific careers. We expect it to develop ethical values.

In short, we expect education to furnish the individual with the necessary intellectual, social, moral, and technical clothing for a presentable appearance in the world community.

### EXTENDED CURRICULUM

It is all well and good to talk about new horizons in education, but the educator who is faced with the day-to-day problems of policy and administration is justified in asking for a bill of particulars. What is to be eliminated? What is to be compressed? What is to be added? And if there are to be extensive additions, what is the school to use for time?

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Already the four-year course is beginning to strain at the seams. But wouldn't any extension beyond that—say a six-year curriculum leading to a bachelor's degree—wouldn't that be dangerous even suicidal for the school that attempted it? Wouldn't there be a comprehensive rebellion against it by parents, trustees, college endowments, students, businessmen; in fact, by the community at large?

These are cogent questions. But if one of the primary functions of college work is to give the individual access to the vast accumulation of human experience, then surely we must recognize that this experience has expanded prodigiously. I fear that we have attempted to cope with this increase by a process of elimination and replacement. Every few years, because of the need to get it all in, and because there are only so many days in the school year, something of importance gets lost in the profusion.

If four years are insufficient for college training, why must we cling to that figure? Why must that figure be unassailable? What is so magical about it?

Are we alarmed lest the college be accused of claiming too large a portion of the individual life span? The answer is that the impressive and heartening increase in life expectancy—from 44 years at the turn of the century to 65 years today—more than offsets any additional time that may be given to learning.

This phenomenal change in longevity not only creates the opportunity but in many respects the need for increased college training. The age of 23 or even 25 seems not unreasonable as the average dividing line between college and the outside world.

But what about the students and parents themselves? How would the community-at-large react to the plan to extend college training to whatever point may be necessary to produce graduates who possess some basic preparation for purposeful living?

Yes, there would be a hue and cry, to say the least. But I refuse to believe that this would not be offset by enough persons who would respond to a clear and honest statement by educators that the college, in order to do its job, must match jumps with a fast-moving world and that a program for true undergraduate higher education inevitably requires extended training.

## THE WHOLE MAN

It was only 50 or 60 years ago that there were general complaints that four years of college work beyond the highschool was too long a period to keep youngsters incarcerated in a classroom. But the good sense of the people and their truly inspiring desire to move forward swept aside that argument and all other arguments against college work. Evidence of this is the fact that America's college population has been multiplied many times since 1900—even before the GI influx—while the general population has not quite doubled.

We can have faith in the readiness of the people as a whole to support a sound and constructive program looking toward true higher education, just as we can have faith in the people where any question of progress is concerned.

Exactly what form an extension of college training may take will no doubt be open to considerable disagreement. Some may argue for an overall program requiring five, six, or even eight years. Similarly, good arguments may be advanced in favor of separate higher college training of two years or more beyond the regular four-year period. Other arguments may call for a four-year program beyond the junior college.

What is important is not that there will inevitably be debates such as these, but that there is recognition of the critical necessity for a radical enlargement and extension of the present college program. In any event, there is a fruitful field for pioneering by those colleges or universities which are ready to lead the way—if only on an experimental basis. May they rise to the challenge.

## CEREBRAL COCOONS

This brings us to the next question—what should society do about the biggest problem of all as it concerns education: the intellectual retreat that sets in after graduation for all too many persons?

True higher education is—or should be—a matter of constant evolution or development. There is nothing illegal, so far as I know, about the process of continuous education. Yet, judging by the cerebral cocoons spun by many persons the instant they are officially proclaimed educated at graduation, it might appear that

## CHRISTIAN EDUCATION

there is widespread fear that any program designed to nourish the brain beyond college is unconstitutional.

A throbbing opportunity faces colleges and universities today in the field of adult education. This has two aspects:

The *first* is in the field of general knowledge and the arts, where educational programs can be made accessible, on a decentralized basis, to individuals everywhere.

The *second* is in the field of those professions closely related to the public welfare. Does a medical diploma awarded in 1920, for example, automatically assure the public of a physician's competence in the revolutionary new technics and concepts developed since that time?

It would be easy enough to find out through periodical examinations—say every five or ten years. And doctors who feel in need of refresher courses ought to find them readily available. The same approach would not be without value in other professional fields.

In the field of adult education dealing with general knowledge and the arts, the aim would be to make it not less important than any other branch of schooling—elementary, high, college, university. By "adult education," I am referring here not only to the present extension undergraduate courses, but to the need for a coordinated national program for keeping college graduates in educational trim.

Never was such a program more urgently needed than at present. For the real significance of the machine age is not that it has tended to replace human labor, but that it has replaced human thought.

## THE WELLROUNDED PERSON

What I have been trying to describe is the development of the whole man. For only the whole man will be able to reflect unilateral solutions offered so grandiosely for the world's ills.

He is asked to look to politics alone or to economics alone or to ideology alone or to science alone or to philosophy alone or to religion alone. But it is not economic man or political man or ideological man or scientific man or religious man by himself who holds the solution. Only the whole man can be equipped to find and act on whatever solution may exist.

## THE WHOLE MAN

And the whole man will have an understanding of the interconnections and interrelationships within the entire province of organized knowledge. He will not be concerned with the futile war now going on in education between specialization and general study, for he knows that there is actually no conflict between the two.

He knows that the individual requires both—specialization for the requirements of research, general knowledge for the requirements of living. He knows that over and above specialized training there is a vast area to be cultivated in making a new science of integration—a science built on the interdependence of knowledge. It stands to reason that if we are living in an interdependent world, we must educate for interdependent living.

The whole man, finally knows that the transcendent goal of education today is preparation for world citizenship under freedom. For the world is still waiting for vital leadership in creating the form and substance of world law. And it is in the making of that leadership that higher education can fulfill itself.

—*Abridged from New York State Education.*

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# 100,000

One hundred thousand elementary school teachers will be needed to take care of an estimated increase of a million students next school year. Though the colleges graduated more students than ever in June, only about twenty-three thousand will become teachers in the elementary schools. Moreover replacements are needed for the teachers wearing out under the heavier burdens of increased enrollments. These statistics are from a study of the teacher supply and demand.





